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MEMOIR OF THE LATE MR. THOMAS HARBOTTLE, OF HEYWOOD.

BY MR. J. HARBOTTLE, OF ACCRINGTON.\*

THOMAS HARBOTTLE was born on the 6th of October, 1807, and from his infancy was much beloved by the relatives and friends of the family. He early manifested much kindness and cheerfulness of disposition, and readiness to receive instruction: indeed, few young persons ever possessed greater aptitude for learning than he did when but very young. But he early sustained one of the greatest afflictions to which children are liable in this vale of tears,—the loss of a kind mother, who was taken away by a consumptive complaint, at the age of about twenty-seven years, when he was only about five or six years old. She was connected with the Independent Church at Ulverstone, and the daughter of Daniel Gibbons, formerly minister there; who, after a few years of acceptable ministration, was removed from his beloved charge, very much in the same manner as his grandson has lately been from among the people at Heywood. At the time of his mother's decease his father was not a professor of religion; though he trained up his children in the reading of the Holy Scriptures, and attending on the public worship of God, and a few years afterwards, set them the example of openly confessing and following the Lord Jesus.

By means of early instruction our de-

\* The usual epithet, which, in a single word, distinguishes those who are engaged in the work of the ministry from others, is omitted, in compliance with the express injunction of the author; but it may be pleasant to the reader to be apprised at the outset, that the subject of this memoir sustained, and that the writer now sustains, the ministerial office.

parted friend was preserved from those gross vices which so greatly injure the morals of many young persons. Yet amiable as his outward conduct was, like every other descendant of Adam he was the subject of a depraved nature, of which he was, through infinite grace, made afterwards deeply sensible. In a manuscript of his own he says, referring to his younger years, "Had I at that time been left to indulge the evil desires of my depraved heart, I should often have stolen away to join the amusements of such children of my own age as were free from the restraints of parental discipline; and not unfrequently did I envy them, in being permitted to seek their own pleasures on the Lord's day. Happily, however, he was soon taught by Divine grace no more "to envy sinners." And let every young person be assured, there is nothing really desirable or beneficial in such a condition. Several of the young persons to whom he refers, have ere now given sufficient proof that the unrestrained pursuit of sin in early life leads only to distress and misery.

He had, when about twelve years of age, many convictions of the evil of sin, and the solemn consequences of judgment to come, together with some pleasing views of the joys and glories of a better world. Yet still he struggled against these convictions, and sought gratification in the follies and pleasures of sense. But his conscience had become too much enlightened ever to be at ease in such a state. "There was one passage of Holy Scripture," he says, "which seemed riveted in my memory,

‘He that knoweth his Lord’s will, and doth commit things worthy of stripes, shall be beaten with many stripes.’ This awful Scripture stood, like an angel with a drawn sword, presenting a barrier in the way of sin. “In one respect,” he says, “it resembled the flaming cherubim, appointed to guard the approaches of the tree of life, for it met me in every direction.” During this struggle, he was tempted to indulge the wish that he had been born among the heathen; supposing that he could then have enjoyed the pleasures of sin without molestation from the remonstrances of conscience.

This part of his experience we record, inasmuch as it shows the riches of divine grace revealed in him. And it is possible that some to whom it is now related, may be at this moment in the same conflict. Let such learn, that the sooner they yield and flee to Christ, the sooner they will find rest, and peace, and joy in believing. Vain are all efforts to derive the waters of consolation from broken cisterns; and the attempt to resist conviction only prolongs the disquietude of the heart.

The great change in his mind in which he became manifestly the subject of conversion to God, appears to have taken place when nearly fourteen years of age. The beauty of divine truth was revealed to his soul, the excellence of the Saviour manifested to him, and his mind graciously drawn towards divine things. Then the people of God became his chosen companions, and the ways of wisdom appeared “ways of pleasantness.” “The ordinances of the gospel,” he says, “were precious to my soul; and the work of redemption, in the discoveries it gave of the person and offices of Jesus Christ, was evidently adapted to my condition as a sinner, guilty and condemned before my Maker.” My anxiety now was to be safe for eternity, and to attain some comfortable hope of acceptance through the mediation of Christ. Though often walking in darkness, I received much support from those words, ‘By this we know that we are passed from death unto life, because we love the brethren.’ I felt that I really loved those that were like Christ, and loved those most that appeared to have drunk most deeply into the mind of Christ.” — “Twas finished now, the great deciding part; The world subdued; and God received his heart.”

When once the love of God becomes shed abroad in the heart by the Holy Ghost; when Christ appears glorious, his ways delightful, his people the excellent of the earth;—then, but not till then, the dominion of sin is broken, and the soul begins to enjoy the glorious liberty of the sons of God.

He now chose to become a follower of Jesus, and sought to be joined unto the Lord in everlasting covenant, never to be forgotten. About this time he wrote a short letter to a near relative, the purport of which was—That he had in vain sought happiness in earthly things; that he discovered their emptiness and vanity; that now he perceived true happiness was to be found in the favour of God through Christ; and he therefore desired to be a disciple of Jesus, and henceforward to be his for ever. He wished this to be mentioned to his aged grandfather, the minister at Tottlebank, and the church there. He was accordingly introduced to the church, and, when under fifteen years of age, was solemnly baptized into the faith of Christ, and was the last person to whom his venerable relative administered that sacred ordinance. This occurred near the end of July, 1823. It was certainly a great comfort to the aged minister, after having published the gospel about fifty years, and now ready to depart from the toils of this world, to administer this sacred rite to the young convert, who inherited already his name, and was now made “partaker of like precious faith.”

From this time he went on his way rejoicing; and though his constitution was delicate, and no doubt like other disciples he had inward conflicts, yet he appears to have generally possessed a large measure of spiritual comfort, arising from a well-grounded hope in the Almighty Saviour.

It would be improper to prolong this narrative by introducing too many details. It may suffice to say, that within two or three years after he had joined the church, some of his friends seemed to consider him as a suitable person to be invited publicly to proclaim the gospel of Christ. When over at Accrington on a visit, he was requested to speak in the Saviour’s name; and attempted so to do, though with considerable hesitation, being then very young. His first attempt was at a village called Oaken-shaw, from those important words—



"Neither is there salvation in any other, for there is no other name given under heaven among men whereby we must be saved."

For some months before he had felt concerned for them that were perishing in sin; and thought, if they only knew what he had perceived and felt of the word of God and the value of divine blessings, they would repent and turn to God. He continued occasionally to dispense the word of life, while he remained at home assisting his father in the business that he carried on, and likewise spent about a year at Newcastle-upon-Tyne, with a dear relative there, Mr. Henry Angus, who was in the same business. There he enjoyed many valuable opportunities of improvement in religious knowledge and experience, and much delightful Christian society in the church under the care of Mr. Sample, as well as with others in that vicinity.

Some time after his return home, his father read a piece in a religious journal, in which the professors of religion who might have sons likely to become useful in the ministry, were strongly urged to encourage them in devoting themselves to the service of Christ, and to assist them in obtaining such useful learning as might be desirable for them to possess. He therefore proposed the matter to his son, and promised to bear the expenses of four years devoted to study, if he desired it. This proposal was accepted. For some years previous, the most of his leisure time had been devoted to reading; in the course of which the study of history had received a measure of attention. Referring to this he says, "From a careful and protracted attention to the successive events which had thus been brought under my consideration, an impression was produced upon my mind, in its evidence clear as the sun at meridian day; and in its character fixed and constant as an engraving on brass, that human life, apart from its bearing upon eternity, was all vanity; that, regarded in the light exhibited on the page of inspiration, as the seed-time for that eternity, it was of infinite moment; and that it was the highest wisdom to spend life, and to employ our energies in such a manner, that they might have the most direct relation to the salvation of the souls of men, the glory of God, and the unchanging everlasting destinies of the future state. One

fact related by a certain writer concerning a small town served to rivet these reflections on my heart. After having noticed some events which had transpired in the twelfth century, he observed, 'that he must now pass over a period of five hundred years for other materials, as during that time history had furnished him with no records of any thing that occurred.' I could not help pausing to reflect on the statement—'a blank for five hundred years!' And how many families, thought I, during that period must have risen to distinction or sunk in oblivion; their interests, their projects, their glory, and their very names, have passed away like a meteor of the night! Never did I feel more powerfully impressed with a conviction of the vanity of life, so far as regards the present world only; or its importance, viewed in immediate connection with the revelations of the Holy Scriptures. I now longed to decide at once concerning the way in which my life might be most usefully spent. Strong emotions were rekindled in my soul to seek for the conversion of sinners, and the promotion of the cause of Jesus Christ."

The state of his health about this time was discouraging, either in regard to the pursuits of business or the proper discharge of the ministerial office. He thought, however, that in case of devoting a few years to study, he might be qualified to support himself by giving instruction to the young; and, at the same time, wherever the hand of Providence should lead, he might have opportunity of aiding the cause of Christ. He accordingly left home, and devoted about two years to improvement in classical studies (of which he had gained some knowledge when a boy), and preached frequently during this time, residing at Accrington.

When he resided at Accrington, it was customary for him to meet with another person on the Saturday evenings, for the special purpose of praying that the Lord by the power of his Holy Spirit would revive his work. It may be encouraging to add, that within two or three years afterwards a very pleasing revival of religion occurred there.

In the year 1831 he went to France, and spent the greater part of two years there. One principal reason was, that he might become so familiar with the language as to teach it in case of his afterwards conducting a seminary for youth.



During his residence at one of the sea-ports of France (Havre de Grace), he took the opportunity offered, of preaching to the English and Americans; and his labours in gathering a congregation were made successful beyond what might have been expected, and we trust, permanent good was effected.

His visit to France appeared to improve his general health considerably, the result of which was a resolution to devote his remaining life to spread the knowledge of Christ, as a missionary; and he expressed a wish to go to Asia for this purpose. Being an only son, his surviving parent felt reluctant to consent to this, and expressed a wish that he would rather engage in the service of the Home Mission; which indeed may be regarded as next in importance, if not equal, to foreign service in that department. While hesitating as to the course he should adopt, he wrote to a relative, as follows:—"Brother G. would recommend me in the first place, to allow no place whatever to interrupt me in the pursuit of study for a while longer. Mr. I. recommends me to come to Bradford; but while I could feel a great pleasure in pursuing study of a classical kind, I cannot resist the belief that our populous districts in Lancashire are very far behind in the enjoyment of the privileges of the gospel."

Solicitude for the spiritual welfare of these populous districts produced the decision to attempt something for their good; and at the request of the Lancashire Baptist Home Missionary Society, he was induced to commence his stated labours at Heywood. And that those labours have been rendered in some measure successful is testified by the house of prayer here built for divine worship; the congregation regularly assembling therein; the sabbath-school here gathered; and above all, by the church here walking in the fellowship of the gospel. "Ye are the living epistles."

Mr. H.'s labours at Heywood were commenced in October, 1833. There was then no Baptist church in this populous village, containing about twelve or thirteen thousand inhabitants. A few of our brethren resided there, one of whom very kindly proposed to furnish a cottage rent-free for a year, for the purpose of making an attempt to gather a congregation. Prospects appeared favourable, several followed the footsteps of Jesus in the ordinance of believers'

baptism, and a church was formed. A place of worship was opened April 17, 1835, capable of containing four hundred persons, which has since been improved by the erection of a gallery. In 1837 the newly-gathered church requested him to take the oversight of them in the Lord, and he was publicly recognized in that office October 3, 1837; on which occasion an introductory discourse was delivered by Mr. Aldis, of Manchester; the ordination prayer by Mr. Stephens, of Rochdale; a charge to the minister by Mr. Lister, of Liverpool; and a sermon to the church by Mr. Edwards, of Bacup.

Whatever may have been his qualifications for the work of the ministry, or his success therein, I think no one acquainted with him would doubt for a moment, that usefulness in the conversion of souls to God, was the great object on which his heart was intent, and towards which his energies were directed. Had his bodily strength and mental powers been ten times as great as they were, all would have been offered as a living sacrifice to glorify Christ in the conversion of sinners. In one of my last visits to him, when sinking under the disease that has now brought him to the grave, he expressed no feeling of regret or grief, in regard to his own sufferings or afflictions; the only thing he seemed to lament, was the indifference manifested by many around towards what he called "the most glorious work ever done under the sun," that is, the work of redemption by Jesus Christ.

About the time of his coming to Heywood, he entered the marriage state, with Miss Trovey, of Clifton, near Bristol, with whom he had become acquainted while resident in France.

Together with many comforts in domestic life, he and his dear surviving companion were called to taste the cup of affliction in the loss of two lovely children that died before himself! Their own health was but precarious; and about the beginning of the present year, in consequence of a severe cold acting on a frame already predisposed to consumption, he was laid aside from preaching, and was scarcely ever afterwards able to speak in public, except two or three times in administering the Lord's supper.

It was fondly hoped that a change of air might recruit his enfeebled frame; and for that purpose he spent the months of spring, 1839, at Clifton and Penzance.



But the fatal arrow of the last enemy had too deeply pierced to admit of the wound being healed. At Penzance he seemed better a short time ; but then, finding his strength diminishing, he came home, to spend the last few days of life with his beloved family and people, ere he should depart to his everlasting home.

During his absence from Heywood, he experienced a severe trial in the death of one of the children before referred to. But amidst these complicated afflictions he was favoured with a large measure of inward consolation. In a letter from Clifton, dated 25th of April, 1839, he says, "I thank God through our Lord Jesus Christ, that he has so graciously and sweetly delivered me from the fear of death and of its consequences. Solemn as the change is, and solemn as I always feel it to be when I think of it, yet I can, I think, say, to the praise and glory of his grace, that I have not had one minute's distressing anxiety of mind in relation to this point, during the continuance of my infirmity."

After his return, he was enabled to the last to manifest the same resignation and good hope through grace. One, most capable of describing the state of his mind, observes, "During the last weeks of his stay on earth, he evidently enjoyed an uninterrupted peace, such peace as I frequently felt was truly to be desired. Often, after a severe and distressing fit of coughing, he would say, 'I shall soon be where the inhabitant shall no more say, I am sick.' He has frequently after experiencing much pain enumerated his mercies ; but I do not recollect that he ever once spoke of his trials. Often, after tossing the greater part of the night in restlessness and pain, he would say to me, 'Well ! how few are my nights of pain, compared to the many, many, when I could lay me down, and sweetly sleep till morning !

One morning, after much coughing and pain, he repeated that verse, part of one of his favourite hymns—

"I could renounce my all below  
If my Creator bid ;  
And run, if I were called to go,  
And die as Moses did."

The only thing about death that seems to have caused any apprehension, was the final struggle—the pangs of dying—and a fear lest any expression of impatience should escape from him. But, though his sufferings were great, he was mercifully sustained through the awful conflict ; faith and patience accompanied him to the last on earth, and yielded up his spirit to be attended by love and joy in heaven for ever. He departed early in the morning of Tuesday, Aug. 20, 1839 ; and his mortal remains were committed to the grave, amidst the affectionate sympathies of his friends, and brethren in the ministry, on the Friday following. Several of the ministering brethren engaged in the various services of the interment, and addresses in the chapel and at the grave were delivered by Messrs. Edwards, of Bacup, and Fraser, of Bolton.

He chose for the subject of a funeral sermon, Job xix. 23—7, leaving a request that his endeared relative at Ac-crington would perform that service. One affecting occurrence attending his departure, was the decease of his little boy, an interesting child of about three years old, who died about two days after the death of his father. This event cast a deeper shade of sadness over the house of mourning, yet it was no doubt according to the counsel of infinite love. We mourn over such events ; but we see through a glass darkly. Perhaps the dear departed might receive an accession of delight in being so soon overtaken by the infant-spirit of his loved boy to share with him the first joys of the celestial kingdom.

## THE THREE MOUNTAINS.

BY THE REV. C. J. MIDDLEDITCH.

SINAI, Tabor, and Calvary, are three of the most remarkable places on earth ; Sinai, where God as the great moral governor of men gave forth his laws ; Tabor, where his incarnate Son received the full credentials of his ministry ; and

Calvary, where he finished the work which the Father had given him to do. Many of the most remarkable events recorded in sacred Scripture are associated with mountains as the places of their occurrence. We cannot assign any posi-



tive reason for this, but doubtless these elevations furnished appropriate scenes for transactions of grandeur and sublimity, intended to attract and secure the attention of men governed by the manner, as well as by the nature, of the events they witness. The three mountains already named frequently engage the Christian's notice. Sinai is alluded to as emblematical of the guilt and condemnation of man. Tabor is referred to as the supposed scene of our Lord's transfiguration; and Calvary is associated with all that is impressive in the Saviour's death, and pleasing in the Christian's safety. There is, however, often, considerable interest and advantage in placing certain transactions side by side, that the shade of the one and the light of the other may cast their mutual influence, and thus afford a view we should not otherwise obtain. The design of the present paper is to place these three mountains in *juxtaposition* before the reader, and to regard their transactions as affording a connected view of the great order of spiritual government carried on by God; nor will it be without advantage if the terrors of the first, or the glory of the second, lead us more highly to prize the mercy of the last.

They may be regarded in their points of *agreement* and of *difference*. Their points of *agreement* are three, namely—the attestation of their divine character by supernatural signs; their forming the most prominent features in dispensations eternal in their results, though the transactions themselves were temporary; and, lastly, the appeal which they make to the searching scrutiny of an enlightened judgment.

The first point of agreement is, *the attestation of the divine character of these several scenes by miraculous or supernatural signs.*

The summit of Mount Sinai was clad in all that was majestic and sublime; read Ex. xix. 16—20. The fire, and blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, appalled surrounding hosts as proofs that God was there. Tabor witnessed a scene no less divine. A mysterious change there passed on the exalted personage of the Son of God; departed saints, returned for a while from the seats of the blessed, held visible and audible intercourse with him; resplendent glory encircled the sacred

company; a cloud enshrouded all, whence, as from the hallowed recess where Deity abode, a voice declared the honours of our Lord. Here was an exhibition of divine glory. When Jesus assumed our nature he veiled his godhead in humanity that man might behold without alarm the glory of God in the face of Jesus Christ; but now, when he held communion with celestial beings, it seemed as though he resumed a portion of his native glory. His whole intercourse with earthly beings was a concealment of the grandeur of his divinity, but when the inhabitants of heaven came down to hold audience with him, that grandeur was more openly displayed; he was seen clothed with honour and majesty, covered with light as with a garment; see Luke ix. 28—36. Then, as we pass to Calvary, who does not feel oppressed by the accumulating proofs of its divine and majestic character. All nature bears part in the attestation. The sun, which Satan cursed, but could not darken, withdrew his shining, and left those scenes in appropriate gloom when Christ gave up the ghost; the foundations of the earth, which had remained secure when kingdoms fell, trembled at the transactions of Mount Calvary; the mighty intervening space between the abodes of men on earth and the abodes of those who have left their houses of clay, and which seems to mark them out as territories of distinct and separate powers, was passed by messengers whom hades and the grave commissioned to bear the tribute of allegiance to Him who bowed his head upon the cross; the meaning and the sentiment of the whole was expressed in the tribute wrung from the heathen guard, "Truly this man was the Son of God." The spectator saw the impress of divinity on the cross of Jesus.

As we proceed from the record of one of these transactions to another, we feel that they are but succeeding chapters in the history of the same power; the phenomena of nature are suspended in each, and all bear undoubted marks of the same hand. The terrors of Sinai, the effulgence of Tabor, and the gloom of Calvary, all give resistless proof that they were the result of some power which holds all elements at its pleasure, and can pour them forth in thunderings to alarm, in radiance to awe, or in sighs to subdue.

The second point of agreement is,



*their forming the principal feature in dispensations eternal in their results, though the transactions themselves were temporary.* These scenes have long been withdrawn—the spots where they were once beheld are still existent, and, with a greater or less degree of certainty, are known, but no trace can be discerned of the events themselves. Mammon or superstition may have reared their temple where Moses spake with God, where Peter wished to anticipate their office, or where the cross of Christ once stood; but Sinai, Tabor, and Calvary, possess nothing in themselves to distinguish them from other portions of our globe—their transactions have closed, and their prodigies have ceased. Still there is an immortality attaching to them. They furnished the spot whence an influence is sent out reaching to the world of spirits, an influence that will never cease while a spirit lives, or eternity endures. Sinai may pass away, but its laws will ever live—live as the declaration of Divine pleasure and human obligation. The voice which spake has died away, but the precept yet remains, “thou shalt have no other God before me;” the words have ceased to re-echo from surrounding rocks, but the statute is not, and cannot, be repealed, “thou shalt not covet.” These are the proclamations of principles that will last for ever. They have their origin in the relation of God and man, and will thus run on even to the end of being. Sinai we have never seen, its wonders we have not witnessed; but its transactions were the expression of principles that will never forsake us. Tabor may be eclipsed, but its glories will remain. No exception may be made on its behalf with regard to the obliterating hand of time, or the final dissolution of our earthly state, but the moment will never come when its transactions will cease to influence man. The exclusive testimony then given to the official claims of Jesus will attend the sinner as his eternal curse, and will wait upon the saint as the minister of his everlasting bliss. Calvary will be destroyed, but its sacrifice will retain its virtue. The cross decays, but the victim does not cease to atone: the bleeding sacrifice is no more beheld, but the satisfaction does not fail: the groans of the sufferer and the yells of his murderers are heard no longer, but the time will never come in which his death will not secure the salvation of the penitent,

and aggravate the condemnation of them who have rejected the blood of a covenant thus ratified by heaven. The anathemas of Sinai will for ever curse the rebel once delivered to the powers of vengeance; the credentials of Tabor will always vindicate the faith that receives the gospel of the Son of God; and the sacrifice of Calvary will for ever bless the sinner who has fled for refuge to lay hold upon the hope set before him.

The third point of agreement is, *their appeal to the searching scrutiny of an enlightened judgment.* Sinai presents its code of laws to man, and bids him try their principles, and see if they do not so harmonize with divine and human obligation as to be worthy of adoption in every community of intelligent rational creatures. Tabor furnishes the credentials of a professed Messiah, and bids its witnesses to judge the evidence afforded; if it be the voice of God that owns the transfigured Lord as his well beloved Son, then to hear him; if not, to repudiate his claims. Calvary presents a sacrificial offering on account of human guilt, and bids us ask if it be able to atone; if it be, then to commit our eternal destiny to its result; but if not, to spurn a sacrifice that would pretend to redeem, but can only aggravate despair. Here we behold a declaration of divine authority suited to all men, an attestation of Messiah's mission fitted to convince every witness, and a sacrifice suited to the necessities, and sure to avail for the salvation, of every penitent. The revelation of redeeming mercy is as clearly and conclusively attested as that of legislation and government. When God came forth as the great ruler of men he suffered no doubt to rest upon the fact that it was indeed the declaration of the divine will they heard; and when he sent his Son to assume the character of a Saviour, he gave proofs equally conclusive of the divine and merciful nature of his mission. There was as much solicitude on the part of mercy to advance the salvation of ruined souls as there was on the part of justice to establish the honours of Jehovah's throne.

*The points of difference* briefly require our notice. It is but reasonable to expect that these transactions should be marked by diversity. The impress of divinity is seen on all, but the adapta-



tion to their several designs must give to each its peculiar feature.

The first point of difference is that of *character or design*.

Sinai appears as the awful throne on which is seated the universal Governor of mankind, and whence he issues those great laws by which he would have them ruled—this is therefore *legislative*, having especial respect to conduct. Tabor appears as the scene where the promised Christ holds audience with man, unfolding the credentials of his mission, to save a ruined world—this is therefore *demonstrative* in its kind, having reference to faith or belief. Calvary appears as the altar on which the accepted victim is presented, and man stands pardoned, justified, and saved—this is therefore *remedial*, altering all the relations he sustains to men, to devils, to angels, and to God. The province of one could not be occupied by another. Sinai and Tabor cannot effect the glorious work of Calvary, nor is it the part of Calvary to evolve the precepts of Sinai, or to afford the demonstration of Tabor. The mount where Moses spake with God was clothed in all the awful grandeur of the rectorial powers of heaven; the mount where Moses and Elias held converse with Jesus was invested with all the glory of his mediatorial office, and Calvary presented a scene of suffering and of blood well suited to an atonement intended to expiate the sins of myriads of ruined men.

The second point of difference is that of the *objects*, or the parties summoned to the spectacle presented.

You mark the aspect that the first assumes; it is that of the throne of universal dominion; and it is *man*, in the simple character of a responsible moral agent, who is summoned to appear and to receive the statutes on which his life or death depends. You turn to Tabor, and mark the sight which it affords—it is that of three chosen competent *witnesses*, summoned to the audience between celestial visitants and their incarnate Lord, and to be assured by the voice from the excellent glory of the exalted office he sustained. You turn to Calvary, and who are the beings that crowd upon the view?—they are sinners sinking into ruin, sinners who can be saved only by this intervention of unparalleled compassion. Man visits the first to learn his obligation; the witness repairs to the second to be as-

sured of the sufficiency of its proffered evidence: and the penitent approaches to the third to rejoice in the consummation of a Saviour's work, while he receives the salvation of his own soul.

The third point of difference is their respective *sanctions*, or the means employed to effect their purpose.

The sanctions of Sinai were fearful penalties; "Do this or die," was its stern demand, heard amid the thunders rolling from the eternal throne. The sanctions of Tabor were the divine avowal: "This is my beloved Son in whom I am well pleased, hear ye him," was the distinct annunciation from the Father, concealed himself from mortal sight. The sanctions of Calvary were touching, melting, affecting mercy; "Is it nothing to you all ye that pass by? behold and see if there be any sorrow like unto my sorrow," was in spirit the appeal of an expiring Lord. "Behold my hands and my feet, and see my wounded side; for the transgression of my people am I stricken, and the Lord hath laid on me the iniquities of them all." Sinai may boast its awful sublimity, and Tabor its refulgent glories; but these are feeble compared with the more moving, melting sanctions of Calvary, marked by the mercy of a Saviour's dying love.

A fourth point of difference therefore respects their *influence*. We visit the spot whence God declares his will; there Moses trembled, saying, "I exceedingly fear and quake;" and terror seizes on our souls when lowering clouds threaten to overwhelm with vengeance from above. We follow the thrice-favoured apostles to the mount of an incarnate Saviour's glory; descending spirits talk with him, celestial glory overshadows them, and an unwonted voice proclaims his heavenly honours; like Peter we exclaim, "it is good to be here;" admiring wonder fastens the spectator to the spot. But when we go to Calvary,—lovely, mournful Calvary,—other feelings kindle in the breast. We gaze, we wonder, and we love; the spectacle subdues the heart that often had refused to bow before. We who had dared the thunderbolts of justice, and scorned the claims of heavenly glory, could resist no more, but we fell to learn the sweetly moving strain—

"Thy mercy is more than a match for my heart,  
Which wonders to feel its own hardness depart;  
Dissolved by thy goodness I fall to the ground,  
And weep to the praise of the mercy I found."



The last point of difference is, *the relation they bear to men*. Let God arise, and come forth in all the grandeur of his moral government, and what is the relation in which we should be found to stand? Guilty—guilty—without justification of our sin, and without plea in bar of our curse. Let Christ appear in all the glory of his transfiguration, and what is the attitude which most, if not all, would then assume? It would be that of professed acknowledgment of his official claims; the overpowering conviction would seize upon the mind with regard to its distinguished occupant—"Thou art the Christ, the Son of God." But, let Calvary be spread before your view; behold the cross, gaze upon its victim, reflect upon its purpose, and ask the bearing which it has on many of the countless multitudes around. Oh! they are saved—saved from the ingulphing flames of fiery vengeance, opening, receiving, and closing on, myriads who sink with ponderous curses to the lowest caverns of the lost. Before Sinai we are all condemned; at Tabor almost all professed to be convinced; and at Calvary many are redeemed. The threat-

enings of Sinai cannot be withstood—they ruin the man on whom they fall; the splendours of Tabor cannot be beheld—they have answered the purpose for which they were given: but the benefits of Calvary may be enjoyed—they reach, they bless, they save the soul, which, falling suppliant, looks with simple, yet earnest desire to the cross of our expiring Lord. Many who peruse this paper have felt the blessedness of such a hope. But some have not; and, whither, dear reader will you go? You must come to Calvary or be lost; no other spot affords the hiding-place you need. Oh, do not slight it! lest Calvary unite with Sinai in the condemnation of your soul—the one for the violation of its laws, the other for the neglect of its grace. But flee to the cross; there shall glories more resplendent than Tabor ever saw open on your view; you will dwell, not merely where an incarnate Lord was transfigured, but where a glorified Lord abides, and where no lamentation will arise because of the withdrawal of the tokens of his majesty and love.

*Frome.*

### A HINDU'S REMARKS ON AN ORATORIO.

THE performance of a selection from the oratorio of *THE MESSIAH* in the Town Hall at Calcutta having been announced in the beginning of December last, several resident ministers and missionaries published a protest against it, as desecrating God's holy word, and degrading the divine theme of redemption, and earnestly entreated their fellow-Christians of every denomination to abstain from giving it their countenance and support. A Hindu periodical writer, the editor of the *Bhaskur*, a weekly paper in Bengallee, subsequently took up the subject, with a view of showing the injustice of visiting upon the Hindus alleged sins of which Christians exhibited open and barefaced examples. The following paragraphs, which we extract from the *Asiatic Journal*, deserve the attention of professed Christians at home as well as abroad, showing the impression which entertainments of this kind are adapted to make on the mind of an educated and thoughtful pagan.

The celebrations of religious mysteries, passing under the names of the *Lîlâs*, or sportive exhibitions of the lives and characters of *Râm*, *Krishna*, and other Hindu deities, are well known to have been long practised among us. Those persons who make it their business to get up and conduct them, contrive to render them of pecuniary advantage to themselves, by mixing up with the recital of the religious story the allurements of music and dancing, &c., by which many are induced to pay a price for the gratification of their

senses which they would not pay for the ceremonial and recitation only. Europeans have never hitherto taken any part in these things; they have always been unacquainted with the manner of celebrating our *Râm*, and other serio-comic pastimes. Hindus, however, derive great enjoyment from them, as furnishing the gratifications of the dance and the song to the merry and the musical. But now the Christians too, seeing and hearing of this source of amusement as existing among us, have set about getting up a similar means of pleasurable excitement,



a *Chrishta-lila*, or Christian mystery. To effect this, they have made selections from their holy books, of such passages as relate specially to the life and death, surpassing virtues and gracious actions, of Jesus Christ, which have been set to music for the purpose; and a few nights back were sung, with the accompaniment of many instruments of music, at the Town Hall in this city. Probably the night season was the time thought fittest for the religio-musical celebration of the *Chrishta-lila*, as the most appropriate to the pleasures of sense. We conclude the Sahebs and Bibi Sahebs (English ladies and gentlemen) are not over well acquainted with *our* charming way of dancing, or with *our* delightful songs and musical instruments. It would therefore be advisable, in order to give a taste of the pleasures of the *Chrishta-lila* to their native fellow-subjects, that they should raise a subscription for having some Mussulmání dancing-girls instructed in the mode of conducting it. They would soon, no doubt, acquire a competent skill therein, and might thus, by their (to Hindus) more attractive power and execution, allure our young Babus, perhaps some of our grey-beards even, to take a pleasure in witnessing the *Chrishta-lila*, so far at least on the way to a conversion to the Christian faith. . . .

When Englishmen can fasten upon the least semblance of a vice in the Hindu character or practice, they are forward to expose and dwell upon its enormity. Thus has the autumnal festival of the *Durga*, from the nautes connected with which we Hindus derive so much enjoyment, been made matter of reproach to us. The English, at least the religious among them, are not slow to express their disapprobation both of the mixing up of mere vain and carnal satisfactions with religious services, and of the attendance upon these of such of their countrymen as stickle not at accepting from ours invitations to such, in their view, abominable ceremonies, in violation of all Christian consistency. Yet now that Christians get up a similar mixture of worldly and sensual amusement with religious celebration, what shall we Hindus say to them? Assuredly we may without injustice say, either that they do not really be-

lieve, as solemn verities, those Scripture passages detailing the sufferings and holy praises of Jesus, which they thus turn into means of carnal satisfaction—for if they did, they would never so desecrate and abuse them; or that, if they do really give credit to them, then are they guilty of a manifest profanation, in thus associating things divine, that call for contrition, and self-examination, and prayer, with a gratification of taste, merging all seriousness and all penitence in a vain display, and in the excitements of a nightly concourse of the gay, and the giddy, and the luxurious. Is this right? The English term us Hindus an almost uncivilized people; yet, boasting of their own higher natural civilization, they learn to imitate the rude practices of the uncivilized Bengális! Are they not therein, then, self-condemned of rendering themselves even less entitled to claim the praise of being a refined and cultivated people than we? What will our American inspector (Mr. Malcom) say to these things? He finds great fault with the music and singing in the assembly of the Vedántists at the Brahma Sabha, and considers it as a serious flaw in the system of Rám Mohun Roy. But now women, of his own faith, have actually learned to turn their sacred things into sources of amusement, and his co-religionists assemble in the Town Hall to witness an exhibition got up for the pecuniary emolument of certain individuals, who thus make a trade of their religion! How is all this consistent with the veneration due to the sacred name and word of Jesus the Redeemer; and who among the heathen will now any longer either revere the one, or lend a patient ear to the preaching of the other? Be this, however, as it may, we cannot but laud the consistency of those individuals who have published their disapprobation of such doings. Though Hindus ourselves, we rejoice to see sincerity in a case which demanded some courage for its manifestation in the face of obloquy and misrepresentation. Those reverend ministers and lay gentlemen, who have issued their protest against the oratorio, have deserved high praise for having acted the part of honest men, truly attached to their holy faith, and actuated by a genuine spirit of devotion.



## ILLUSTRATION OF SCRIPTURE.

*From Paxton's Letters from Palestine.*

"Shall men give into your bosom."—Luke vi. 38. The usual dress here is a long robe, not much unlike a woman's gown. It is fastened about the waist with a girdle. This is a long large piece, often as large, and even much larger, than a sheet, but of a fine texture, usually of the shawl kind. They wrap this round them four or five times, forming a band from four inches to a foot wide, as the taste of each may be; then give such a fastening to the end as each may choose. It is odd, and to us laughable, to see them putting them on. I have seen them fasten the end of their long girdle to a door, post, or table—adjust its folds—regulate its width—put one end to their body, and turn round and round until they have wrapped it all to their liking. Yea, I have seen them do it on the road. On my visit to Nice, not long after I left that plain, I passed a man on the road, who from some cause wished to adjust his girdle. Possibly it was a preparation before he entered that city of ancient name. He had stopped, taken

off his girdle, adjusted its width, arranged its folds, fastened one end of it to a bush, drew it out to its full length, applied the other end to his side, and holding it, turned round and round carefully, attending to its width and the adjustment of its folds. I felt strongly disposed to laugh, and had their been any one to join me in it, I doubt not should have laughed heartily, the danger of offending the gravity of the Turk to the contrary notwithstanding. But there is no fun in laughing alone, and my old Greek guide looked as grave as if he saw nothing amusing in seeing a man winding himself in a shawl. But to the point I meant to illustrate. The part of the dress above the girdle, having an opening, is used for stowing away all sorts of things; handkerchiefs, when they have any; bread, fruit, &c., nothing comes amiss; they put it into their bosom. As the receptacle goes all round the body, it is equal to three or four of those large pockets our great-grandmothers used to wear.

## AMERICAN ANECDOTES.

*From the New York Baptist Advocate.*

THE horse of a pious man living in Massachusetts, happening to stray into the road, a neighbour of the man who owned the horse put him into the pound. Meeting the owner soon after, he told him what he had done: "and if I catch him in the road again," said he, "I'll do it again." "Neighbour," replied the other, "not long since I looked out of my window in the night, and saw your cattle in my meadow, and I drove them out, and shut them in your yard—and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. "A soft answer turneth away wrath."

Dr. Furman was once present in a small company of brethren who had assembled to dine with a common friend, when the usual style by which they addressed each other was that affectionate appellation of brother. Those present were very exact in using this mode of address. While their conversation was in progress, and they were freely bro-

thering each other, there came in an aged coloured woman, well known for her piety and good character. The brethren present saluted her, one in this manner and another in that,—thus: "Well, old woman?" "How do, mamma?" "How do, Clarinda?" and so on. When she came to Dr. Furman, he leaned forward, extended to her his hand, and said, "How do you do, sister Clarinda?" He might have designed this salutation to the old woman as a gentle reproof to those present, who did not seem to feel the true equality in which all who know the religion of Christ stand as brethren.

"Do you really believe," said a minister once to a mother in Israel, "that God chose you to salvation *before* you were born?" "Oh, most certainly," she replied; "for I know He never could have seen any thing in me, for which to choose me, *since* I was born."



## THE HOPE OF THE WORLD.

And thus while Art increases all around,  
And Peace down showers her blossoms on the ground,  
While Knowledge shows her visage beaming bright  
In darkened nooks that never saw the light,  
Freedom takes root, and flourishes the more  
From all the triumphs that have gone before.  
Wickliffe and Luther, and those hallowed names  
Who died for conscience in consuming flames,  
Unfurled a banner, in the olden time,  
Round which have rallied men of every clime;  
Pure deeds their weapons, steadfast hearts their wall,  
Their cry is "Freedom" for themselves—for all!  
"Freedom for worship, rise where'er it will,  
"From gorgeous dome, or damp unsheltered hill,  
"Freedom for thought, that shall not know decrease,  
"Freedom for prayer and praise, and words of peace."

This right secured—behold, the faithful band,  
Who prize its blessings, rising in the land.  
To share their joy with all beneath the skies,  
They look abroad with pity-beaming eyes;  
They sad they cheer, the ignorant they teach—  
To souls in error, purer doctrines preach;  
To the lost wanderer point the way aright,  
On mental blindness pour the healing light;  
In arms fraternal clasp the injured slave,  
And raise their voice to liberate and save.

Grand and auspicious was that happy time  
When England rose, majestic and sublime;  
Armed with the strength that only arms the just,  
The light of Truth flashed in her eyes august;  
Wide o'er the earth her mighty hands she spread,  
While rays of glory beamed about her head—  
The listless nations started and awoke,  
As with loud voice the cheering words she spoke:  
"No more," she cried, "no more, thou teeming earth,  
"For me or mine shalt thou to slaves give birth;  
"No more for me shall helots till the soil—  
"Stripes their reward, and pain, and hopeless toil;  
"No more shall slaves produce vile wealth for me—  
"Joy! Africa, joy! thy swarthy sons are free!  
"Hear, all ye nations! hear the voice of truth,  
"And wake to pity and redeeming ruth;  
"The wealth is cursed that springs from human woe,  
"And he who trades in men is England's foe!  
"Freedom, God's gift, was kindly meant for all—  
"Poor suffering slaves, this hour your fetters fall!"  
Earth, as she heard the loud majestic voice,  
Shouted reply, and bade her sons rejoice:  
The wise and good of every clime and caste  
Hailed a fair future, fairer than the past,  
And pictured fondly, in the coming time,  
Less blood and tears, less misery and crime.  
Great was the boon, and pledge of thousands more—  
Herald of peace, and days of bliss in store.

Such let us deem it, for we look around,  
And find a curse that still afflicts the ground;  
We find, in spite of all the wonders done,  
That man's improvement has but just begun.  
Still half the world lies groaning in the gloom,  
Error their portion, misery their doom.  
The light of truth has never shed its ray  
O'er fairest climes that blossom to the day;  
Beauteous and bright in trees, and flowers, and fruits,  
But cursed with savage men and savage brutes.  
And o'er those lands where man is more refined,  
Where science blooms and learning cheers the mind,  
How vast the torrent of the tears that flow,  
How vast the amount of ignorance and woe!  
Still are the millions doomed to sweat and toil,  
And pass long days in harsh, incessant toil,  
Gaining hard bread, while bitterly they rue  
That they are doomed to labour for the few.  
Cold superstition still her chill imparts;

Still ancient error rankles in their hearts;  
And still, all lost and humbled though they be,  
They doff their caps, and shout with noisy glee,  
When pass the heroes in triumphal car,  
Who mowed them down by thousands in a war!  
Their own bad passions make them still the prey  
Of men designing and more fierce than they;  
Still are they slaves to hate, revenge, and lust,  
Fiends to their neighbours, to themselves unjust.

Yet who shall say these evils shall not cease,  
And earth awake to happiness and peace?  
They err who say that man to grief is born,  
That hopeless thousands are but made to mourn;  
Heaven has not issued such a harsh decree—  
Man's is the guilt, as man's the misery!  
They are no dreamers who, with steadfast hope,  
Comprise all nature in their love's wide scope,  
And see afar that bright approaching day  
When human sorrows shall dissolve away.  
Great though the evils that afflict us yet,  
The sun has risen, and never shall it set!  
Bright shine its beams upon a world of woe,  
To warm, refine, and gladden all below:  
The mild religion, breathing Love and Peace,  
Still o'er the earth shall prosper and increase;  
Knowledge and Art shall follow in its train,  
And darkened regions smile in light again:  
And man become, no more in error blind,  
The friend of man, the blessing of his kind.

And who shall doubt, and say this happy creed  
Shall fail the nations in their hour of need?  
Who shall assert that man, for ever lost,  
Must wander pining, worn, and tempest-tost?  
Forbid the thought! the holy work begun,  
Shows the true soul the good that may be done.  
The olden prophets saw the coming time—  
Isaiah sang it in his chant sublime;  
And in the manger where the Saviour lay,  
The angels hailed the dawning of the day.

Go forth! ye friends and lovers of your kind!  
Traverse the world from Labrador to Ind—  
To every clime, go, prospering and elate,  
Noble your cause, and be your efforts great:  
Go forth, and teach the creed of love and peace,  
And all the rest shall fellow and increase.  
Teach the sad world, and scatter all around  
The fruitful seeds upon the ready ground.  
Teach! teach the world, and all its mental night  
Shall melt away in fulness of the light!  
The hope of heaven shall elevate and cheer,  
And Peace and Knowledge strew their blessings here;  
Science shall bloom in many a distant isle,  
Fierce men grow tame, and wildernesses smile;  
War shall no longer dare uplift its hands  
To strike the prosperous and happy lands;  
Its loud alarm shall the earth forget;  
Men's swords shall rust, or turn to ploughshares yet!  
Hark! the glad chorus of the angel choirs  
Striking with joyous hands their heavenly lyres!  
They sing the anthem that they sang of old  
To the poor shepherds watching by the fold;  
"On earth good-will, that never more shall cease—  
"Glory to God! and universal Peace!"  
Look up, ye nations, with exulting eyes,  
And hail the hope that brightens in your skies!  
Rejoice ye seraphim that pray for man,  
He lies no longer under evil ban;  
The scales have fallen from his mental sight,  
He sees afar and loves the approaching light.  
He, too, perchance, ere ages roll away,  
Will join that hymn the angels sing for aye,  
And shout the psalm full of love and sublime,  
In every nook of every distant clime—  
"On earth good-will, that never more shall cease—  
"Glory to God, and universal Peace!"

From "The Hope of the World," by C. Mackay.



## REVIEWS.

*Common Sense versus Socialism. An Address to the Working Classes: being an Exposition of the Errors and Fallacies of the Principles of the People calling themselves Socialists, as expressed in their Six Social Tracts in particular, and their Periodical and other Writings in general.* By CLARA LUCAS BALFOUR. London: 8vo. pp. 23. Price 3d.

*Anti-Owenism.* By the Rev. J. H. ROEBUCK. Lectures 1 and 2.

*Report of the Discussion betwixt Mr. Troup, Editor of the Montrose Review, on the part of the Philalethean Society, and Mr. Lloyd Jones of Glasgow, on the part of the Socialists. In the Watt Institution Hall, Dundee, on the evenings of Tuesday and Wednesday, 17th and 18th Sept., 1839, on the propositions, 1. That Socialism is Atheistical; and 2. That Socialism is Incredible and Absurd. The Affirmative being maintained by Mr. Troup, the Negative by Mr. Jones.* Dundee: 8vo. pp. 48.

*Is there a God? A Lecture delivered in the Mechanics' Institution, Southampton Buildings, on the evening of January 27, 1840.* By the Rev. ROBERT AINSLIE. London: 8vo. pp. 50. Price 1s.

*Is the Bible of Divine Authority? A Lecture delivered in the Mechanics' Institution, Southampton Buildings, on the evening of January 30, 1840.* By the Rev. JOHN GARWOOD, M.A. London: 8vo. pp. 47. Price 1s.

*Man Responsible for his Dispositions, Opinions, and Conduct. A Lecture by ISAAC TAYLOR, ESQ.* 8vo. Price 1s.

*Man's Responsibility.* By JOHN HOWARD HINTON, A.M. 12mo. Price 2s. 6d.

A MORE gross and undisguised system of atheism and profligacy was never advocated by man than that which its friends have denominated Socialism, and which constitutes the disgrace of the present day; a system which, by destroying every feeling of humanity, by subverting every principle of reason and of religion, and by sapping the very foundations of the social economy, proposes to regenerate the world. By denying the existence of an INTELLIGENT FIRST CAUSE, it removes the fundamental principle of religion; by denying man's responsibility, and destroying the distinction between right and wrong, it renders virtue an impossibility; and by

removing that which has always proved the chief incentive to industry, it inevitably secures the universal prevalence of sensuality and sloth, no less than of irreligion and every species of immortality. According to the visions of these projectors of a new moral world, there are three parent sources of all the ills under which the human family has groaned through its successive generations,—priesthood, marriage, and private property,—and the regeneration of the world will be coeval with the abolition of these tremendous evils! When man shall cease to have any individual interest in the fruit of his own labours, when every social tie has been completely dissolved, when all that is counteractive of evil, and all that is productive of good in religion has been utterly destroyed—*then we shall have a happy world!* Aye, indeed, the proverb will then no longer hold good ‘there is nothing new under the sun!’

And yet this loathsome combination of folly, profligacy, and impiety—this scheme, the gross absurdities of which expose it to the contempt of every thinking mind, as its immorality and irreligion excite the scorn of the virtuous and draw forth the tears of the pious—this scheme has been embraced by thousands, nay, it has been said, by tens of thousands of our country-men—of our country-women! What an affecting idea this gives us of the moral debasement of the land! What a comment it affords on the adaptation and the power of a richly endowed ecclesiastical establishment to christianize a country! And what a loud call it presents to the whole church, and to every individual Christian, to awake out of sleep, to sigh and cry for the abominations of the land, and to travail in birth for the souls of men!

The subject of Socialism has received the attention of two kindred societies, both alike active and efficient for good in the metropolis; by the efforts of the CHRISTIAN INSTRUCTION SOCIETY a series of lectures on the vital doctrines impugned by Socialists was delivered in Eagle Street Chapel, Red Lion Square, by able and respected ministers of various denominations; under the auspices of the LONDON CITY MISSION a similar

course was delivered at the Mechanics' Institution, Southampton Buildings. But, alas for us! an able, but visionary writer in the "Quarterly Review," has discovered that these efforts are all naught! The Dissenters, and those who adopt their religious principles, however pious they may think themselves, and however laudably anxious they may appear to check the progress of evil, and to promote the good of man, are utterly incapable of reasoning against infidelity or Socialism with the slightest prospect of success. Socialism is but a species of dissent; nay, more than this, according to the light received by the Quarterly Review from the Oxford Tracts, we see in the absurdities and impieties of Socialism, only the fundamental principles of Protestantism carried to their legitimate consequences; and no stand can be made against this foul abomination, or any other species of infidelity, except on principles thoroughly popish. We feel thankful, however, that the gracious Creator has mercifully endowed us with *common sense*; and we are scarcely less grateful that he has given us a disposition to use it. We know well that infidelity has never assumed an appearance so rank and luxuriant as in the immediate neighbourhood of popish pretensions and popish practices; and whoever will read the pamphlets the titles of which are given at the commencement of these remarks, will be thoroughly convinced—if, indeed, there could be any doubt on the subject—that all the sophisms of the Socialist may be unravelled and exposed, and all the pretensions of infidelity triumphantly refuted, without abandoning the noble principles on which protestantism and nonconformity are alike based. Those simple but sublime principles are proof against all the assaults of infidelity on the one hand, and against the efforts of of popery and of Puseyism on the other; and eventually they will triumph over all.

We wish we could give our readers an outline of these excellent works; but our limited space forbids the attempt. As might be expected, they differ much from each other in style and character; but they are all excellent in their way, and calculated to render essential service to the cause of truth and righteousness. "COMMON SENSE VERSUS SOCIALISM" is a sensible and spirited production, which exposes the principles and false reasonings of the Socialists to deserved con-

tempt. It would afford us pleasure to quote some admirable passages; but our readers must peruse the work for themselves; and they cannot do better than circulate it in neighbourhoods where efforts are made to introduce the system which it refutes. Mr. Roebuck is thoroughly conversant with the pretensions of Owenism, and has exposed in a very able manner the fallacious principles, the inconclusive reasoning, and the unfounded assertions of the infatuated leader of that miserable sect. We sincerely hope Mr. R. will be encouraged to continue the course of lectures which he has so ably commenced, and to complete the design which he has formed. THE REPORT OF THE DISCUSSION AT DUNDEE cannot be read without very painful emotions. The whole conduct of the champion of Socialism is characterized by disingenuousness. It is distressing to witness so entire an absence of fairness. The Socialist discovered no love of truth, and no wish to ascertain what is truth in relation to subjects of pre-eminent importance, but evinced an evident desire to deceive the public as to the real sentiments of the sect which he represented. Mr. Troup conducted his part of the discussion with considerable ability and temper; our only fear is, that it is worse than useless to reason with men who have reduced themselves to such a state of mind that they can embrace any absurdity if it be but allied to impiety. THE LECTURES ON THE EXISTENCE OF GOD, and THE DIVINE AUTHORITY OF THE BIBLE, were delivered at the Mechanics' Institution, Southampton Buildings, under the auspices of the London City Mission. Mr. Ainslie's lecture contains a complete exposure of the atheism of the Socialists, and an able statement of the evidence of an INTELLIGENT FIRST CAUSE. Mr. Garwood's lecture contains a brief but clear outline of the evidence of the divine authority of the New Testament, from which he is "entitled to demand of every enlightened disciple of Lord Bacon . . . that he acknowledge that the same habits of philosophising to which science is indebted for all her elevation in these latter days, should lead him also to cast down all lofty imaginations, and bring into captivity every thought to the obedience of Christ!"

Of all the subjects noticed in these excellent works, that which has excited in our own minds the deepest interest,



and which appears to us to deserve at the present moment especially, the most patient and earnest attention which Christians and Christian ministers can bestow upon it, is that so ably discussed by Mr. Hinton and Mr. Taylor—*MAN'S RESPONSIBILITY*. The works, though not opposed in the general views which they advocate, are as dissimilar in style and character as can well be conceived. In the statement of his positions and proofs Mr. Hinton is concise even to a fault. He sees his point clearly, and states it with distinctness, but it is not held up before the mind for a sufficient length of time—it is not presented in such a variety of aspects as is necessary, nor sufficiently cleared of the obscurities and difficulties which, if they do not in reality, have generally been supposed to attach to the subject—to allow it to make a deep and permanent impression. Mr. Taylor, on the other hand, is elaborate and copious to redundancy; but his illustrations are, for the most part, so beautiful, his reasoning is so forcible, and his diction so elegant, that we love to linger with him on ground so pleasant, and amidst scenes so delightful. The views of many Christians, and even of some Christian ministers, on the subject of man's responsibility, are exceedingly vague and obscure, if not positively erroneous; and the discussions to which the monstrous absurdities of Socialism have led, will have been attended with very important advantages to the church and to the world, should views more clear, more reasonable, and more scriptural, on this subject than have hitherto prevailed, been fully developed, and generally adopted. It is obviously of vital importance that we should clearly understand the *ground* and the *extent* of man's responsibility—that we should know what it is that constitutes man a responsible being, and how far his responsibility extends. We have gained but little when we have obtained the admission that man possesses all the elements of accountability, considered

as a member of society, and subject to human laws, while it is doubted whether he possess all that is necessary to render him justly responsible as a subject of the *Divine government*. We have gained but little when it is fully admitted that man is responsible for his words and his actions, but not for his dispositions, or those states of mind whence his actions proceed, and from which they derive their moral character.

Intimately connected with the subject of responsibility is that of *human depravity*—a subject which ought to receive from every Christian, and especially from every Christian minister, the most calm and patient investigation. Are we yet prepared with clear and satisfactory answers to such inquiries as the following—In what does human depravity consist? What is the precise nature of the injury which we have sustained by the fall?—has it destroyed or impaired the powers which constitute the essential elements of responsibility? Is human depravity any thing *antecedent to volition and independent of choice*? Does it *necessarily induce* the choice of evil? Correct views on the subject of human depravity would lead to a similar correctness in our ideas of the *nature* of regeneration; and would enable us to perceive at once the ground on which rests the duty of every man who hears the gospel to receive it, and to turn to God with his whole heart. The general prevalence of clear and scriptural views on these momentous subjects would, it is hoped, be attended with the most beneficial results, as it is certain that false notions of the nature of depravity and of regeneration, of divine sovereignty and of human responsibility, have contributed greatly to keep the church in a state of supineness and insensibility the most criminal and appalling, and to send successive generations of our fellow-creatures to their sad account, without an effort to save them from going down into the pit.

## BRIEF NOTICES.

*Maritime Discovery and Christian Missions, considered in their mutual relations.* By JOHN CAMPBELL, Author of "Jethro." Illustrated with Engravings by G. Baxter. London: 8vo. pp. 578. Price 12s.

CHRISTIANS ought to hail every attempt to connect the exhibition of historical facts with the principles of religious truth. The literary men of the last century were guilty, to an awful extent, of infusing into their best productions the

poison of infidelity; and the literary men of the present century too generally preserve a studied silence on every thing connected with the gospel of Christ, less baneful indeed than the active hostility of their predecessors, but tending to produce a sceptical habit of mind, and a forgetfulness of man's highest interests and obligations. To many readers it will be pleasant to have so many of the principal facts relating to maritime discovery as this volume contains, set before them in connexion with the workings of Christian philanthropy. It is, however, obvious, that the writer's chief object is to narrate the rise and describe the operations of the London Missionary Society; and that with many of his pages, and even some of his chapters, maritime discovery has but a very remote connexion. His two topics are interlaced rather than incorporated; yet they accord pretty well, and the Society to which the author is attached has had more to do with maritime discovery than, perhaps, any other Missionary Society: our own, certainly, has few claims of the sort. Mr. Campbell's style of writing is perspicuous and forcible; his work abounds with interesting scenes which are vividly depicted; and it is adapted at once to enlarge the general knowledge of the reader, and to cherish a missionary spirit in his heart. It deserves, and it will doubtless have, an extensive circulation.

*Principles of Interpretation of the Old Testament*; translated from the *Institutio Interpretis Veteris Testamenti* of JOHN HENRY PAREAU, *Professor of Oriental Languages in the University of Utrecht*. By PATRICK FORBES, D.D., *one of the Ministers of Old Machar, and Professor of Humanity, &c., King's College, Aberdeen*. Edinburgh: 2 vols. Price 12s.

THESE volumes render accessible to English readers the production of a very learned man, conversant with biblical science, and devoted to its dissemination. They treat, first, of those acquirements and qualifications which will render one a good interpreter of the Old Testament in the present age; secondly, of the principal endowments of mind and virtues of the soul to be desired and cultivated in an accomplished interpreter of the Old Testament; and thirdly, of those subsidiary studies which are an ornament and aid to an accomplished interpreter of the Old Testament. The Hebrew language, the cognate dialects, the ancient targums, versions and commentaries, pass successively under review; and then the author proceeds to consider the peculiarities of the historical, the poetical, the prophetic, and the philosophical portions of that part of the sacred volume. It is not at all surprising that in descending on these topics the erudite Professor advances many opinions in which we cannot acquiesce. The habits of thought and expression which prevail among English theologians are very different from those which prevail among the scholars of Germany. There is a boldness of sentiment and phraseology in reference to the inspired writers which often startles us, and, at the same time, an absence of certain popular prepossessions, which in this country are almost universal, though perhaps not well founded. It is right to say, however, that "the author is a de-

cided and uncompromising enemy of the Rationalist system, of which, in another production he has given a refutation, and an account of its origin and progress." These volumes are the 8th and 25th of the Biblical Cabinet, and genuine students who are competent to their use will reckon them some of the most instructive of that valuable series.

*Memoirs of James and George Macdonald, of Port-Glasgow*. By ROBERT NORTON, M.D. London: 12mo. pp. 258. Price 5s.

THESE were twin-brothers, who were born in 1800, and died in 1835. They were supposed by themselves and some of their friends to be partakers of miraculous powers, gifted with the utterance of unknown tongues, and possessors of the Spirit of prophecy. The author of the volume is a firm believer in their supernatural endowments; and gives copious illustrations of the views of prophecy which they entertained in common with himself, and of what he terms the revival of spiritual gifts. We can only commend his performance to those who wish to study developments of the manner in which, in the poor frail children of Adam, the imagination sometimes gains the ascendancy over the judgment.

*The Hope of the World, and other Poems*. By CHARLES MACKAY. London: 12mo. pp. 203. Price 7s. 6d.

THE specimen which we have given on page 360, which is the conclusion of the principal poem, will give our readers a favourable opinion of Mr. Mackay's sentiments and powers. About half the pieces in the volume are of a religious character; and if these were published separately, they would be more acceptable to the religious part of the community than they will be while associated with the "Songs for Music," some of which do not appear to us to accord with them in spirit.

#### RECENT PUBLICATIONS

##### Approved.

The Works of Josephus, translated by W. WHISTON, A.M. Part 2. London: 8vo. Price 2s.

Canadian Scenery illustrated, uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT, engraved in the first style of the art by R. Wallis, J. Cousen, Wilmore Brandard, Bentley, Richardson, &c. The literary department by N. P. WILLIS, Esq., author of "Pencilings by the Way," "Inklings of Adventure," &c. Part 3. London: imperial 8vo. Price 2s.

Twenty-five Letters, hitherto unpublished, of the Rev. JOHN NEWTON, Rector of Olney and St. Mary Woolnoth, London. From the years 1757 to 1779. Edinburgh: 24mo. pp. 127.

Africa; or Gospel Light shining in the midst of Heathen Darkness. A Sermon preached in the Tabernacle, Moorfields, before the Directors of the London Missionary Society, May 13th, 1840. By ROBERT MORFAT, twenty-three years a missionary in the interior of South Africa. London: 8vo. pp. 55.

The Former and the Latter Rain. By Mrs. SHERWOOD. Berwick: 24mo. pp. 142. Price 2s.



# INTELLIGENCE.

## CHINA.

### MACAO.

The following statement, dated January 1, 1840, having been forwarded to the Editor, by a body of missionaries at Macao, he feels pleasure in laying it before the readers of the Magazine, regarding it as a calm and judicious development of facts with which Christians of every denomination ought, at the present crisis, to be made acquainted.

“The past year has been a period of unprecedented interest to the foreign community in China. To the merchant, its exciting events have been auspicious of such political changes as shall advance him to a more honourable and advantageous position for the prosecution of his plans. The missionary has deduced from them the animating hope that what ‘the mouth of the Lord hath spoken,’ his providence and Spirit would speedily perform—that ‘every valley would soon be exalted, and every mountain and hill be made low; the crooked be made straight, and the rough places plain, and that the glory of the Lord would be revealed.’

“As far as we can predetermine effects from their ordinary causes, we are disposed to believe that Great Britain will prefer demands upon China, which the latter will probably treat with her wonted disdain; and that the consequence will be a hostile collision between the two countries. At no former period of commercial intercourse between England and China, have there been so many causes, which appear to tend with as little divergence to the disruption of all previous relationship, and the suspension of all trade, until these nations become better acquainted with each other, and each is willing to concede to the other, the honours and rights of equals. Already has an edict been issued by the commissioner, and formally sanctioned by the emperor, forbidding to England, henceforth and for ever, the advantages of commerce with China.

“Within the last few months there has been nothing to heal, but much to widen the breach which existed before. One naval engagement has taken place between a small English frigate and sloop-of-war, and a fleet of Chinese war-junks, in which three of the latter were destroyed, and many lives lost. Had not mercy triumphed in the breasts of the conquerors, the whole fleet would have been annihilated. Aggravating circumstances are of such frequent occurrence, that the hand of God has been almost

visible in preventing other and more deadly encounters. The British community are in expectation of soon hearing from home, or of receiving a visit from the admiral with such instructions as shall enable him to act for the crisis. Months, however, may elapse before any thing definite is heard or done.

“Thus situated, we earnestly look to our Christian friends to ‘strive with us in their prayers to God for us,’ and for this people. We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of ‘the Holy One of Israel.’ We reject the opinion that war is necessary. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still in either alternative, our only refuge is ‘the holy of holies;’ our most urgent business with Him who fills the mercy-seat.

“Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray therefore, that if consistent with God’s holy purposes, it may not be inflicted, ought we not to plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers than they already oppose to our influence?

“If it be the will of ‘the Governor among the nations’ to visit this people for so long refusing to acknowledge his authority, and for worshipping in his stead the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era in the church of Christ. What ample space is here for ‘Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold.’ The conquest of the islands of the sea, and of the continental kingdoms of the earth, is most desirable. We hail the victories of the Prince of peace in other lands. But we cannot forget that all the islands in the

world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of 'the only name given among men whereby we must be saved?'

"Pray that whatever is permitted to occur may grant us more favour, in the eyes of this nation, and open 'a wide and effectual door' to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school-room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely 'the unsearchable riches of Christ,' of publicly gathering congregations and instituting schools—and of endeavouring, by all practicable means, to arouse the general attention to 'the salvation which is in Christ Jesus with eternal glory.'

"We want to break away from our retirement, and with the gospel in our hands to go forth to the full discharge of our ministerial duties, 'no man forbidding us.' We want to enter the villages and cities, and in the chief places of concourse 'to lift up our voices like a trumpet.' Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the imperial palace, to attend at the crowded examinations, and be allowed to address all whom we meet, 'disputing and persuading the things concerning the kingdom of Christ.' It may be necessary to mention, that the impracticability of efforts which attract the attention of the public has been proved in this part of the empire by repeated experiments, and that the attempts made in the other provinces have not been of a nature to show that the public and permanent exercise of the ministry would be anywhere tolerated. Even these last mentioned labours along the coast, through which we pray that the light of life may still be communicated to many minds, cannot we fear be resumed until the maritime parts of the empire are no longer the scene of strife between the opium-smuggler and the laws of the country.

"Our circumstances afford us encouragement to hope that the day of China's deliverance from 'cruel bondage' is at hand. The Lord is collecting his forces here and in the neighbouring regions, and we must

believe that he has something prepared for in preparation for them to do. Within a few months, we have welcomed to this field Dr. Diver of the American Board of Missions, and Dr. and Mrs. Hobson, and Rev. W. Milne, son of the late Dr. Milne, from the London Missionary Society. The number of protestant missionaries and their wives residing at present in China is sixteen. Five of them are under the patronage of the American Board; three are connected with the London Missionary Society; and two with the Church Missionary Society; two are from the American Baptist Board, and one from a Baptist Society in the valley of the Mississippi; two are in the service of the Morrison Education Society, and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years: so that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

"During the latter part of the year, we have experienced no serious interruptions in our missionary engagements. Dr. Parker has not been able to re-open the hospital at Canton, although he practises privately even among many of reputation. The hospital at Macao, a most commodious and eligibly situated building, which has been purchased by the Medical Missionary Society, will probably remain closed until present agitations subside. Dr. Lockhart, who arrived here about a twelvemonth since, was driven away with the other English residents, and has taken up his temporary abode in Batavia. Mr. Gutzlaff and family were obliged to flee at the same time. He has returned to Macao, but his family has gone to Manila.

"The Morrison Education Society have hired a spacious house, with retired grounds attached, for Mr. and Mrs. Brown, who have half a dozen hopeful Chinese youth residing with them, and receiving daily instruction. They have been received on condition of remaining several years with Mr. Brown. English literature is the object of their parents; the Christian religion through this medium is the chief object of the Society. Mr. Bridgman still continues at Macao, where he is at present exposed to less interruption than at Canton. His attention is chiefly given to the preparation of an elementary work designed for the equal benefit of those who wish to learn either language. Mr. Williams devotes a part of his time to the study of the Japanese, under the tuition of those shipwrecked natives whom Mr. King carried back to their



country; but who were not permitted to disembark. Mr. and Mrs. Shuck, and Mr. Roberts, of the Baptist denomination, are diligently engaged in the usual work of missions.

"We regret to add, that Mr. and Mrs. Squire, of the Church Missionary Society, expect to sail for England in a few days, on account of the delicate state of Mrs. Squire's health. For the same reason, Mr. Abeel is ordered by the physicians to escape the approaching rain and cold of China, and to visit Singapore or Manila. As his dialect is the one which the emigrants and foreign traders generally employ, he will find a sphere of usefulness in any of the neighbouring countries. The son of Leang Afa, who was educated by Mr. Bridgman, is still in the service of the commissioner Lin. He is at present employed in translating into Chinese the *Cyclopædia of Geography* by Murray. This we consider an auspicious circumstance. We have much reason for hoping that the study of the English by Chinese youth will be regarded in future with much more complacency by the authorities than hitherto. If our expectations be realized, it furnishes another call for intercession, that 'the waters of life' may flow freely into the empire through these new channels of communication.

"We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium, one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships-of-war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

"It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honourable employment. As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us 'in the house and by the wayside,' in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to

debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupefied and disabled by its influence.

"The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families from whose scanty support this expensive luxury is deduced, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay, justify and even commend themselves for their benevolent services.

"These, as far as we are aware, are the principal incidents connected with the present state of this mission. We would not conceal from those who can sympathize with us, that we are at times oppressed with a sense of unprofitableness in our difficult sphere of labour. Hemmed in by crowds of ignorant and dying heathen, we are humbled to find that we make no visible impression upon the mass. We again entreat you to remember us under our trying circumstances. Pray that obstacles may be removed and facilities multiplied. Pray that we may be 'wise as serpents, harmless as doves,' bold as lions—that our efforts may be rightly directed, and that we may be permitted to see that 'our labour is not in vain in the Lord.' We are not discouraged, neither do we expect to be, as long as we can exercise faith in the word of promise, but how can we be satisfied, so long as we sympathize with Him who has thus far scarcely seen any fruits of the travail of his soul, in this empire.

"May the whole world soon be subjected to his dominion, and that we all may meet with many 'sheaves in our bosoms,' when the harvest of the earth is reaped, is the earnest prayer of your brethren in this part of our Lord's vineyard."

#### BURMAH.

A letter from Mrs. Judson, dated Maulmain, Nov. 24, 1839, addressed to a lady at Brooklyn, and published in the *New York Christian Advocate*, gives the following interesting account of the health and occupa-

tions of Dr. Judson, and of the present state of the Burman Mission.

"I cannot express what anxiety and foreboding I have suffered since I last wrote you, on account of my poor husband's health. He was attacked, rather more than a year ago, with a severe cough, soreness of the chest, and uneasiness in the side. He, however, continued to preach and perform his usual duties; but grew worse, and finally was obliged to give up preaching, and even conversation, entirely. Notwithstanding these precautions, his disease increased, and in February left here for a short voyage to Bengal; and returned on the 12th of April, much relieved. His cough has nearly left him, but he takes cold easily, and cannot yet lie upon his left side. Still he studies as closely as he ever did in his life, though he has not yet made an effort to preach. He is thinking of trying next Lord's day, but I tremble for the result.

"The bundle of things you sent me by sister Mason reached here in safety, and are highly prized by me, both on account of their value, and because they are the gift of a dear absent friend, whose face I never again expect to see in this world.

\* \* \* \* \*

"The Bible cause is indeed a blessed cause: THE BOOK OF GOD, the only book among the millions and millions which have been published, bearing the impress of Divinity! Oh how can we rest easy, while any poor, darkened, bewildered child of Adam, is destitute of this gift of God, which has so long been 'a lamp to our feet and a light to our path!'

"My dear husband deems it a peculiar privilege that he has been permitted to spend a great part of his life in preparing this blessed book for the Burmans. One edition in four volumes octavo has been published and nearly distributed. The edition now in press is in one volume quarto. They have progressed as far as Psalms; Mr. Judson and two thorough Burman scholars, both Christians, revising meanwhile. It is this blessed employment which occupies the chief part of Mr. Judson's time. It is this which causes him to spend so many long lonely hours, bending over his study table, notwithstanding the feeble state of his health. I cannot say actually that it causes him to 'trim the midnight lamp,' but I can assure you that he seldom leaves his table and books till ten o'clock at night.

"One thing throws a damper on his feelings occasionally, but never for a moment paralyzes his efforts; I refer to the present state of Burmah—closed against the open preaching of the gospel, and the public distribution of books. There is not now in that vast empire (Burmah proper) a

solitary missionary to point her sons and daughters to the cross. The few members of the Church at Ava scarce dare to own themselves Christians, so exposed are they to government persecutions. Poor Ko-Tha-Aa, pastor of the Church at Rangoon, with his little flock live in continual alarm, while the Karens in the neighbourhood, are in perpetual fear of the storms of persecution which have already burst upon them. But my dear sister, these precious Christians are faithful though fearful. They dare not deny the Lord that bought them. We sometimes receive letters from the disciples of Ava, declaring their determination to cleave to the Lord Jesus Christ. The letters from the good old Ko-Tha-Aa, the pastor, at Rangoon, breathe an admirable spirit of christian discussion; and we hear from other sources, that the Christians and Karens repair 'secretly' to his house for worship and instruction.

"Remember me in your prayers, and believe me to remain your affectionate sister,  
"SARAH JUDSON."

## AMERICA.

THE LAST WEEK IN APRIL.

THIS was a season of heartfelt gratulation to American Baptists. Three days were spent continuously in the anniversaries of our great national institutions, under circumstances adapted to open new fountains of gratitude in sensible and pious hearts. During the whole time, not only a remarkable unanimity pervaded all the proceedings, but a spirit of kindness and Christian affection was manifested in the private intercourse of the brethren assembled from different parts of the Union, which evinces that the bonds of amity throughout the denomination are year by year increasing in strength and tension. The gross amount of money raised by our different benevolent institutions, notwithstanding the general pecuniary embarrassment so often the subject of comment, bore a very favourable comparison with the receipts of any former year. The enlargement of the bounds of the Tract Society, giving it the form and aspect of a new institution, and adapting it to the increased necessities and augmented abilities of the denomination, gave another impulse to the quickened spirit as it already bounded with anticipations of the future spread of the truth. To all this was to be added, that which in reality was the most cheering of all, though not confined to this particular occasion, the intelligence which came in from all parts of the United States, of the rapid progress of the gospel in subduing error and bringing forth the fruits of right-



teousness in the hearts of men, thus gaining new trophies of triumph for our Immanuel.

Amidst these occasions for Christian rejoicing, came the full account of the unanimous organization of the Bible Translation Society of the British Baptists. The brethren, who appeared to be so long halting, had at length come up in their strength. Like a powerful nation, gathering its resources for a protracted warfare, their might seemed to have been increased by the length of time it had occupied in preparation. The glowing addresses delivered on the occasion, with the communications of our correspondents corroborating published accounts of the fervid devotion which animated both speakers and hearers, the strong anticipations of unanimous co-operation with them on the part of Baptists throughout the United Kingdom, and the anticipated influence of their action on the whole circle of religious and benevolent operations, seemed well adapted to fill our cup of joy, and to force us to exclaim, "What shall we render unto the Lord for all his benefits towards us?" Who can avoid looking back a few years to the time when the Baptists were comparatively a handful in the land? Now see them spreading over the world, proving the sincerity of their faith by their untiring exertions in propagating the truth. Consider their increase in this country during the last year. We have seen it estimated in some public prints at 50,000; and as some corroboration of the correctness of such an estimate in the State of Kentucky alone, 10,000 are said to have been added to their numbers. But numbers we do not regard so much as their increase in benevolent zeal. We are already sufficiently numerous, if endued with a proper spirit, with the blessing of Heaven, to evangelize the world. Thanks to Him with whom is the residue of the Spirit and the power, we think that we discern a general increase of that disposition of the heart which prompts to a faithful discharge of duty. But would that we had more of it! Would that we realized the true sources of our strength! If there ever was a season when the fervent effectual prayer of righteous men was needed by the churches of the saints, it is the present. Not only are all required to supplicate, that each professor of the name of Christ may do according to his ability for the promotion of His glory, but that none may be left to put his trust in an arm of flesh. There is danger when all external things appear favourable and prosperous, that we should begin to confide in what the Lord has permitted us to do, and rejoicing in the success of the deed, forget or neglect the hand that bestowed the ability and the disposition requisite for its performance. Let us, then, humble ourselves before the

Lord, while we remember all his benefits. —*New York Baptist Advocate.*

AMERICAN AND FOREIGN BIBLE SOCIETY.

At the annual meeting, held in the meeting-house of the Oliver Street Baptist Church, on Tuesday, April 28, 1840, the following officers and managers were unanimously chosen.

*President*—Spencer H. Cone, of New York.

Charles G. Summers, of New York, *Corresponding Secretary.*

William Colgate, of New York, *Treasurer.*  
Thomas Wallace, of New York, *Recording Secretary.*

Ira M. Allen, *General Agent and Assistant Treasurer.*

*Receipts.*

The receipts for the past year, as shown by the report of your Treasurer, amount to 25,812 dollars. This sum has been contributed during a season of unprecedented mercantile embarrassment, and although not equal to the expectations of your Board, nor commensurate with the ability of our churches and the wants of the heathen world, yet does it prove that the interests of the American and Foreign Bible Society are not forgotten, amidst the claims of our numerous and increasing charities.

*Appropriations.*

The liberality of the churches, and individual friends of the Society, have enabled your board to make the following appropriations:—

Dollars.

May 1, 1839.—To aid in printing and distributing the Scriptures translated by the missionaries of the Baptist General Convention of the United States . . . . . 5000

June 5.—To the London Baptist Missionary Society for printing faithful versions of the Orissa New Testament . 1000

For printing and circulating the sacred Scriptures by the Baptist missionaries in Calcutta . 4000  
5000

October 2.—To the Board of the Baptist General Convention of the United States, to aid in printing and circulating versions of the Scriptures made by our missionaries in Asia . 5000

April 1, 1840.—To aid in printing and distributing the sacred Scriptures by the missionaries of the Baptist General Convention, viz.—For the use of Rev. J. G. Oncken, to assist in distributing the Danish Bible in Copenhagen . 500

For distributing the Bible in	
Siam . . . . .	1000
Ditto in Burmah . . . .	1000
Ditto in Karen . . . .	1500
Ditto in Assam . . . .	1000
	— 5000

*New York Baptist Advocate.*

## CANADA.

### PREACHING IN GAELIC.

The following extract from a letter written by Dr. Davies, of Montreal, President of the Baptist Academy in that place, has been handed to us by the Secretary of the Baptist Colonial Missionary Society, the Rev. Joseph Davis, to whom communications on the subject may be addressed at his residence, 22, Princes Street, Stamford Street.

"The missionary operations of our Society have been signally blessed at Osgood, where Mr. M'Phail is labouring; there has been a powerful and very general awakening, which has added to the feeble church in that township some fifty members. In the surrounding townships also, some of which are deplorably destitute, our devoted brother has met with much to encourage his heart, in the eagerness of the people generally to hear the gospel, and in the anxious and hopeful inquiries of many. He displays wonderful zeal in his endeavours to be useful, in the extensive sphere which he occupies. Our other missionaries, Messrs. Fraser and M'Ewen, have also received most pleasing tokens of their master's approbation. They have laboured chiefly among the Gaelic population of the Bathurst district, whose language they can speak with native fluency, and among whom consequently they are gladly heard. Mr. Fraser in his last journal, gives the following account of a missionary tour which he made recently among this people, in company with Mr. M'Ewen, who is at present labouring in the Indian lands."

"Mr. Fraser writes—'Mr. M'Ewen, from the Indian Lands, accompanied me on a tour through the Highland settlements of the Bathurst district. We commenced our labours at Bridalbane, preached a number of sermons in different places on the Ottawa, and laboured for sixteen days through three different townships of the district. Mr. M'Ewen was so much pleased with the people, and the state of things in that part of the country, that he would at once remove there if he had not given a promise to remain twelve months at the Indian Lands. Many of our meetings were exceedingly well attended, and the people heard with great interest and deep feeling; and in consequence of the lively interest

they took in conversation and inquiry after the preaching was over, we seldom could retire to rest sooner than one or two o'clock next morning. We organized a church among them, and baptized six persons; and I humbly hope a number more are on their way to the kingdom of God. I think when those not present at the organization of the church will give in their names, the number may be about fifty members. This is a station of the greatest importance, and ought to be the very first supplied with a missionary. Should there be a suitable man on the ground just now, great good might be the result of his labours. It would be a great advantage for him to have the Gaelic language, as in many places most of his hearers would be Highland people, who like all others feel a peculiar charm in their mother tongue. Ideas conveyed with the mother's accent find their way so naturally and directly to the mind, are comprehended by a glance of the understanding, and have peculiar power in affecting the heart. So the people felt under Paul's address on the stairs of the castle of Antonia, 'And when they heard that he spake in the Hebrew tongue to them, *they kept the more silence.*' Several young persons of great promise are among the late converts. I feel satisfied that two of them are suitable young men as candidates for the seminary, should its funds admit of giving them any such encouragement."

"You will, I am persuaded, regard the above statements as affording additional evidence to prove how much we need the help of our brethren in Britain. If we had the means, we could immediately supply this station, for we have in the academy two or three young men who can use the Gaelic language. We would fain hope that our aged brother Edwards will find for us the requisite funds."

Mr. Edwards, to whom Dr. Davies refers, has been deputed to visit this country to raise funds both for the Academy and for the Missionary operations, which it is stated, unless prompt and efficient aid be afforded, must be given up.

## NEW CHAPEL.

### STOCKPORT.

A large building occupied by the Socialists for two years, has recently been purchased and fitted up as a chapel for the use of the Baptists in Stockport, and was opened for public worship, when the following services were held. On Lord's day May 31st, two sermons were preached by the Rev. J. Lister of Liverpool, and one by the Rev. J. Hargreaves, Wesleyan minister of Stockport. On Wednesday, June 3rd, two sermons were



preached by the Rev. James Acworth, A.M. of Horton College, and on Lord's day, June 7th, one sermon was preached by the Rev. N. K. Pugsby, Independent of Stockport. The Rev. J. Birt, and J. Girdwood of Manchester; W. F. Burchell, of Rochdale, T. Bennett of Hatherlow, and J. Waddington, of Stockport, led the devotions of the Wednesday's services.

This place of worship is pleasantly and centrally situated, is neat and commodious, capable of seating 750 persons, contains galleries on three sides, and has been obtained at a cost of about £850 including the purchase and alterations. Upwards of £51 were obtained at the opening. £130 had been before collected, and an application is about immediately to be made to all the churches in the Lancashire and Cheshire Associations.

It is, however, expected that a debt of at least £400 will remain upon the building after all practicable exertions have been made; which will prove a serious burden to a cause so recent and feeble as this. May the good will of him that dwelt in the bush abide upon this infant church for ever!

### NEW CHURCH.

GILLINGHAM, DORSET.

On Thursday, May 14, 1840, a Baptist church was formed in the populous village Gillingham, near Shaftsbury. Mr. Middle-ditch of Frome presided on the occasion, and after an address, explanatory of the nature and design of a christian church, administered the ordinance of the Lord's supper.

### ORDINATIONS.

WOOLWICH.

On Wednesday, May 13, 1840, Mr. Chas. Box, was publicly recognized as pastor of the first Baptist church, High Street, Woolwich, over which Mr. Robert M'Gregor and Mr. William Culver had presided upwards of seventy years, the former having been the honoured instrument of introducing the gospel into this populous town. The services of the day were commenced with the reading of the Scriptures and prayer by Mr. Williams of Grafton Street. Mr. Bowes, of Blandford Street, described the nature of a Gospel Church. Mr. Rogers of Eynesford asked the usual questions and received the confession of faith of Mr. Box, who also briefly stated his christian experience, his call to the ministry, and his cheerful acceptance of the invitation of the church. One of the deacons gave a statement of the leadings of divine providence relative to the church from its formation to the present time. Mr. Cox of Woolwich, offered the ordination prayer; Mr. Shirley of Sevenoaks, de-

livered the charge, and Mr. Woodland, (Independent) of Woolwich, concluded in prayer.

In the evening, Mr. Francis, of Waterloo Road, commenced with reading and prayer; Mr. Lewis, of Chatham, addressed the church; and Mr. De'Franc, of Lutterworth, concluded in prayer. The attendance at both services was numerous, upwards of twenty ministers were present, and it was hoped that the solemn and interesting services will long be remembered with pleasure.

BAGSHOT, SURREY.

On Wednesday, the 20th of May, the Rev. C. Hart, (late pastor of the Baptist church at Wortwell in Norfolk) was publicly recognized as pastor over the Baptist church at Bagshot. The Rev. J. Johnson, of Farnham, commenced the morning service by reading and prayer. The Rev. E. Steane, of Camberwell, described the nature of a christian church, asked the usual questions, and received the confession of faith. The Rev. G. Hawson, Staines, offered up the ordination prayer. The Rev. F. A. Cox, D.D., LL.D., gave the charge. The Rev. J. Statham, of Reading, preached to the church. The Rev. E. Steane, preached an impressive sermon in the evening. Several other ministers engaged in devotional services connected with the business of the day.

CHARLTON, OXFORDSHIRE.

On Thursday, May 28th, 1840, the Rev. W. C. Ellis was ordained as minister of the Baptist Chapel at Charlton. The Rev. W. Ferguson, of Bicester, delivered the introductory discourse, and asked the usual questions; Rev. Mr. Darkin, of Woodstock, offered the ordination prayer, the Rev. B. Godwin, of Oxford, gave the charge, and the Rev. C. Darkin, preached in the evening.

### RECENT DEATHS.

THE KING OF PRUSSIA.

The death of Frederick William III. of Prussia, who expired on the 7th of June, in the seventieth year of his age, will probably affect considerably the religious interests of his kingdom. Our readers are aware that his zeal for uniformity, and determination to enforce a revised liturgy and remodelled ecclesiastical constitution, had led this apparently conscientious patron of evangelical doctrine into a course which has entitled him to a place among royal persecutors. It is said that the new sovereign, Frederick William IV. who is in the forty-fifth year of his age, entertains more liberal opinions than those which were held by his father,

and has disapproved of some parts of his father's policy. We sincerely hope that his Lutheran subjects who have been shamefully treated, may now obtain liberty of conscience.

#### MRS. RUSSELL.

The Rev. Joshua Russell and the Baptist church at Melksham of which he is pastor, have sustained a heavy loss in the decease of Mrs. Russell, which took place on the 19th of May. Mr. and Mrs. Russell with their family were travelling to Bridport, in a phaeton; at Taunton they stopped at the door of an Inn that the horse might bait, Mrs. Russell remaining in the carriage, the horse suddenly started and ran at a violent rate; and Mrs. Russell, endeavouring to get out, fell with such violence as to cause a concussion of the brain and instant death.

#### MR. T. S. SCALES.

Lately died in the city of Lincoln, Mr. Thomas Summer Scales, in the eighty-fourth year of his age. He was called by divine grace when he was about twenty years of age, and when he commenced a profession of religion he suffered much persecution for righteousness' sake. In his early days he lived three miles from the public means of grace, and such was his attachment to the courts of the Lord's house, that he used to walk this distance three times on the Sabbath to enjoy the privileges of public worship. For many years he was a Deacon of the Baptist church, which for the last 20 years has worshipped in Mint Lane Chapel, Lincoln; towards the erection of which building he was a liberal contributor. He was greatly respected by an extensive circle of friends for his integrity and uprightness, and greatly beloved by the church for his steady unostentatious piety. The gospel of the grace of God was the only foundation on which he rested his hope of eternal salvation. He gloried in the cross of Christ, and by its gracious influence on his heart he was entirely delivered from that bondage into which many are brought through the fear of death; he rejoiced in hope of the glory of God. After a consistent profession of the gospel for more than sixty years he fell asleep in Christ; his end was peace and his memory is blessed. May we who remain be followers of them who through faith and patience inherit the promises!

#### MISS MORRIS.

Died, May 25, 1840, of the typhus fever, Henrietta Sophia, the beloved and youngest daughter of the Rev. Thomas Morris, Baptist minister, Pontypool, Monmouthshire, (late of Eldon Street, Moorfields, London,) aged sixteen years and nine months.

### MISCELLANEA.

#### ROMANISM AMONG PROTESTANTS.

We have been much amused by an article in the Vermont Chronicle of last week, in which no gentle strictures are passed upon our denomination, for their course respecting Bible translation. The following sentences savour so much of the Roman doctrine respecting the Holy Scriptures, that we cannot forbear presenting it to our readers:

"The meaning of the word Baptism cannot be conveyed by any word whatever in a heathen language. The heathen can learn what it means only by witnessing the rite, or from a particular account of it."—*New York Baptist Advocate*.

#### WILL OF THE LATE PETER BACON, ESQ.

By the will of the late Peter Bacon, Esq., besides the magnificent sum of £10,000 in India Stock, worth about £24,800, to the London University, £1000 is bequeathed to Homerton College; £1000 to Highbury College, £1000 to the Congregational School at Lewisham; £100 to the Rev. Joseph Fletcher, D.D., Stepney; £100 to the Independent Meeting at Stepney; and a similar sum to each of the Schools in connexion with that place.—*Gentleman's Magazine*.

#### ABOLITION OF THE PILGRIM TAX.

We learn from the Asiatic Journal that the draft of a regulation has just issued from the Legislative Council of Calcutta for the unqualified abolition of the pilgrim tax at Allahabad, Gya, and Juggernath. It repeals the acts providing for the continuance of the duties levied from pilgrims; and decrees that the superintendence of the temple of Juggernath, and its interior economy shall be vested in the Rajah of Khoorda; that he shall not receive or allow to be received by any person connected with the temple, any payment, other than such voluntary donations as may be freely offered, from any person resorting thither for the performance of religious ceremonies; and that he, and all priests, officers, and servants, belonging to the temple, shall be liable to prosecution for any breach of trust, or extortion, or illegal violence. This draft was to be re-considered at the first meeting of the Legislative Council of India after the 14th day of April.

#### SOCIETY FOR THE EXTINCTION OF THE SLAVE TRADE AND FOR THE CIVILIZATION OF AFRICA.

The anxiety to obtain an admittance to Exeter Hall on the 1st day of June, exceeded any that we ever witnessed before. The Society by which the meeting was con-



vened is one that was founded last year by T. F. Buxton, Esq., and other eminent friends of the African race, and is intended to carry into effect the plans Mr. Buxton has laid before the public in his recent volume. By many persons this meeting was mistaken for the Convention called by the British and Foreign Anti-slavery Society; but the two bodies are quite distinct, and the objects they have in view are not identical. The suppression of the slave-trade, which is still carried on to an enormous extent, being the leading object of the one, and the emancipation of the enslaved being the chief purpose of the other. It having been announced, however, that the chair was to be occupied by His Royal Highness Prince Albert, the eagerness to obtain tickets became intense, and long before the time for commencing proceedings, the spacious hall was crowded. The meeting was exceedingly animated; but the amount of information given by the speakers was not great, and it appeared to us throughout, that the warmth of feeling displayed was not so much elicited by the subject, as by the distinguished rank of the individuals who were congregated on the platform. The selection of speakers was apparently made on the principle of bringing prominently forward those persons who had not been accustomed to take an active part in promoting the welfare of negroes, and whose appearance would therefore surprise, as well as gratify the assembly. Mr. Buxton, Dr. Lushington, Mr. Dyer, and some other abolitionists, had indeed resolutions committed to them; but the bishops of the church of England, and others who had abstained from assisting in the work of negro emancipation, with some who had impeded it, were on this occasion produced, and received with loud applause. When the name of Sir Robert Peel was announced, and the honourable baronet presented himself, the cheering was enthusiastic beyond all precedent, the result of mingled astonishment and pleasure, meaning apparently, "Little did we expect to see *you* here!" The principal resolutions passed were as follows:

"That, notwithstanding all the measures hitherto adopted for the suppression of the foreign trade in slaves, the traffic has increased, and continues to increase, under circumstances of aggravated horror, and prevails to an extent which imperatively calls for the strenuous and combined exertion of the whole Christian community to effect its extinction.

"That the utter failure of every attempt, by treaty, by remonstrance, or by naval armaments, to arrest the progress of the trade, and the exposure recently made by the publication of Mr. Buxton, of the deep interest which the African chiefs have in its

continuance as the means of obtaining European goods and manufacturers, prove the necessity of resorting to a preventive policy, founded on different and higher principles.

"That the warmest thanks of this meeting be respectfully presented to his Royal Highness Prince Albert, for his condescension in accepting the office of President of this Society, and for having taken the chair this day.

"That this policy is to be found in the civilization of Africa by the introduction of Christianity, by the promotion of legitimate commerce, and by encouraging the cultivation of the soil upon a system of free labour.

"That in the opinion of this meeting, Great Britain is required, both by every consideration of sound commercial policy, and by the higher motives of Christian obligation, to exert all her influence and all her power for the effectual suppression of the slave trade, and that the means proposed by this Society, in accordance with the principles recognized in its prospectus and in the preceding resolutions, appear eminently calculated to conduce to the attainment of that great result, and are, therefore, entitled to cordial approbation and support.

"That this meeting earnestly and solemnly appeals to the whole Christian community to further the operations of the Society by pecuniary contributions, by private and public influence, and by all other means that are legitimate in the prosecution of a purpose dictated by humanity, approved by sound policy, anxiously desired by the country, and undertaken in the humble hope that the blessing of Almighty God will be vouchsafed to its labours.

"That in order to promote the interests of this Institution throughout the kingdom, it is expedient to establish Societies auxiliary to it, and in regular correspondence and connexion with it, as extensively as possible. This meeting therefore pledges itself to strenuous efforts for that purpose, and earnestly invites the friends of Africa, of every religious persuasion and political opinion, to adopt such means in their respective neighbourhoods as may contribute under the Divine blessing, to its prosperity and success."

#### ANTI-SLAVERY CONVENTION.

OUR readers are apprised that a Convention summoned by the Committee of the British and Foreign Anti-Slavery Society was appointed to assemble in London on the 12th of June. Societies in England, Scotland, Ireland, France, Canada, the United States, and the West Indian Islands, responded to the invitation, by appointing four hundred and ninety-three gentlemen as their representatives. The meetings of

these delegates, which were held twice a day generally, for ten days in succession, having just terminated, we have the pleasure to state that they have been well attended, interesting, and instructive. It may be added that, taking into account the exciting nature of the topics to be discussed, the diversity of views on other subjects which the delegates were known to entertain, and the great degree of personal independence and tenacity of purpose pertaining to the American character, the harmony of the meetings and the unanimity of the decisions were quite as great as could be reasonably expected. The information accumulated was varied and important, and the results will be doubtless eminently conducive to the general emancipation of the oppressed.

The venerable Thomas Clarkson was appointed president, and, though exceedingly infirm, delivered an admirable address at the commencement of the sittings. Messrs. Blair of Bath, Sturge of Birmingham, Birney of New York, and Dr. Greville of Edinburgh, were appointed vice-chairmen, and officiated by turns.

After preliminary business had been transacted, a paper on the Essential Sinfulness of Slavery, which had been prepared by Mr. Godwin of Oxford at the request of the Committee, was read. The ensuing discussions gave rise to the following series of important resolutions which were passed unanimously:—

1. That the paper of the Reverend Benjamin Godwin on the essential sinfulness of Slavery, be recommended to the Committee of the British and Foreign Anti-Slavery Society for publication.

2. That it is the deliberate and deeply rooted conviction of this Convention which it thus publicly and solemnly expresses to the world, that slavery, in whatever form or in whatever country it exists, is contrary to the eternal and immutable principles of justice and the spirit and precepts of Christianity, and is therefore **A SIN AGAINST GOD**, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

3. That this Convention cannot but deeply deplore the fact that the continuance and prevalence of slavery are to be attributed in a great degree to the countenance afforded by many christian churches, especially in the western world, which have not only withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion without censure those by whom it is notoriously perpetrated.

4. That this Convention, while it disclaims the intention of a desire of dictating to Christian communities the terms of their fellowship, respectfully submit that it is their incumbent duty to separate from their communion all those persons who after they have been faithfully warned in the spirit of the gospel, continue in the sin of enslaving their fellow-creatures, or holding them

in slavery: a sin by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their own example to the whole system of compulsory servitude and the unutterable horrors of the Slave Trade.

5. That it be recommended to the Committee of the British and Foreign Anti-Slavery Society, in the name of this Convention, to furnish copies of the above resolutions to the Ecclesiastical authorities of the various christian churches throughout the world.

It is impossible to give even an outline of the proceedings of the Convention; they have however been published at considerable length in the *Sun*, the *Patriot*, and the *Anti-slavery Reporter*, and they will be given to the world yet more fully in a separate volume. The following, which is one of the resolutions that were adopted, will be interesting to many of our readers.

“That this Convention having read with the deepest interest and the greatest satisfaction the proofs adduced by the Rev. W. Knibb and the Rev. J. Clark, of the moral advancement, the literary improvement, and the Christian progress of the emancipated labourer in Jamaica, expresses its warmest sympathies with those devoted and calumniated men, Mr. Knibb and his coadjutors, who, under circumstances of much excitement and great difficulty, have by their prudence, firmness, and Christian courage, protected their coloured brethren in the enjoyment of those equal rights and that entire independence which were intended by the Act of emancipation, and which the liberality of the British people gives them a right to demand.”

On the 24th, the Duke of Sussex presided at a public meeting held in Exeter Hall, at which slavery was denounced and the wickedness of slave-holders was exposed, by Messrs. Clarkson, Knibb, O'Connell, Dr. Lushington, Judge Birney of New York, M. Isambert of Paris, and other eloquent advocates for universal freedom. The Convention had concluded its sittings on the preceding evening; but its spirit animated this, the Annual Meeting of the British and Foreign Anti-Slavery Society. Resolutions were passed, calling upon the American people to renounce the iniquities of the slave system, and the inconsistency of upholding them in opposition to the solemnly recognized rights of humanity as set forth in their Declaration of Independence; imploring the Queen's ministers to recommend her Majesty in Council immediately to disallow certain oppressive laws recently passed in Jamaica, and not to withdraw the stipendiary magistracy; and renewing the excellent declaration that the extinction of slavery and the slave-trade will be attained most effectually by the employment of those means which are of a moral, religious, and pacific character, and that no measures shall be resorted to by this society, but such as are in entire accordance with these principles.



## CORRESPONDENCE.

## RELIGIOUS PERSECUTION IN HAMBURGH.

*To the Editor of the Baptist Magazine.*

My dear Sir,—

I beg to forward you the following brief statement of the rise and progress of the Baptist Church at Hamburgh, its present afflicted condition, and the labours and persecutions of its respected pastor, Mr. J. G. Oncken, under whose ministrations it was first formed, and by whose diligent and faithful oversight it has prospered and increased. The statement, I am sure, will interest your readers, excite the sympathy and prayers of all the disciples of Christ, and enforce on their minds the apostolic injunction—"Remember them that are in bonds as bound with them, and them that suffer adversity, as being yourselves also in the body."

The church in Hamburgh, which was formed in 1834, has now more than one hundred members, nearly all of whom are Germans: three are English. Mr. Oncken commenced his labours in this city in 1823, as agent of the Continental Society; and was in the habit of conducting religious meetings, visiting the people from house to house, distributing religious tracts and the holy scriptures. Among the immediate fruits of these exertions was that of exciting in the minds of several young persons an interest in behalf of the moral and religious improvement of the rising generation. After encountering many difficulties and discouragements a Sunday-school was at last established, which for several years was under the zealous and successful superintendence of Mr. Oncken. This important institution, in which several thousand children have been taught to read, and instructed in the sacred scriptures, is still in existence, as are also several other societies which grew out of it, having for their object the instruction and salvation of mankind.

After labouring for seven years in this school, and not without tokens of the divine approbation, circumstances arose that led Mr. Oncken to conclude it was his duty to dissolve his connexion with it. Not being a Lutheran, and having to do in conducting its affairs with persons of that persuasion, feelings of an unpleasant nature were sometimes excited; and, for the sake of peace, Mr. Oncken withdrew from an institution to which he was warmly attached, which he had originated, and which under his oversight had accomplished much good. But these were only the beginning of troubles. We may be certain if we are busy for God,

Satan will be busy against us. So our friend found it.

The religious meetings were regarded by those in authority with extreme jealousy and suspicion, and the police interfered with a view of putting them down. But the Lord had greatly blessed these meetings. His power and grace had been strikingly manifested in the midst of them. Several persons given to drunkenness and other vices had been induced to abandon their evil courses, and some were converted to Christ. Under these circumstances, Mr. Oncken felt he could not with a good conscience give them up, and from the happy effects resulting from his labours, his heart and hands were encouraged and strengthened to go on, notwithstanding the difficulties were multiplying around him. That it might not appear there was a wish to provoke opposition, and yet at the same time to yield to the claims of duty, the meetings were conducted on a more limited scale, and at different places. The opposition of the authorities, however, did not abate; but, true to the interests of the master they served, spies were sent to watch, and police commissioned to hunt down, these followers of the Lamb. Mr. Oncken was summoned before them, and, in 1828, was condemned to fourteen days' imprisonment.

Against this decision an appeal was made, the result of which was the mitigation of the punishment to a fine of £2 12s. This was no trifling affair to one whose whole yearly income did not exceed £60. Mr. Oncken being from the Grand Duchy of Oldenburg, and not a citizen, would be liable to banishment from Hamburgh if found acting again contrary to the above prohibitions. To obviate this he tried to obtain citizenship. In his capacity of a missionary, however, this was impossible. It was therefore determined, with the consent of the Committee of the Continental Society in London, to open a religious book shop, and try to obtain the privileges of a citizen as a bookseller. This attempt was crowned with success, and the shop is open to the present day. In this year Mr. Oncken came over to England, where he married an English lady, the present companion of his labour and sufferings. On his return to Hamburgh, Mr. Oncken and his friends continued to be annoyed and harassed by the authorities. On one occasion, when about thirty persons were assembled in his house for religious instruction, three police officers forced themselves in, and took down the names of some of the persons present. Mr. Oncken and

two others were brought before the police, and condemned by the Senate to a fine; Mr. Oncken, as the greatest sinner, of 25 dollars (about £3 16s.), and the other two persons 10 dollars each (about £1 15s.). This demand, although paid by his two friends, was, strange to say, never exacted from Mr. Oncken: this, however, might be owing to the fact that a change had taken place in the directorship of the Police. The new director being a religious man, from this gentleman there was nothing to be feared.

It was in 1834 that a Baptist church was formed, and Mr. Oncken was appointed its pastor. Professor Sears, of Newton Theological Institution, Boston, U.S., happened to be at Hamburg at the time; and having previously baptized Mr. Oncken, assisted on the interesting occasion. The church, notwithstanding its troubles and persecutions, has continued to flourish, and at the present time has rather more than one hundred members, three of whom are English. But, anxious to obtain a concession from the senate that their services might be more public, to which they could invite brethren from America and England, who frequently visit Hamburg (as service is sometimes conducted in English), application was made to the Baptist General Convention in Boston, with which Mr. Oncken had become officially connected, for the necessary credentials. These, with a petition drawn up by a professional gentleman, a statement of their faith and practices as a church, with other documents, were presented to the senate. After waiting for some time, they were prohibited by this body from continuing to worship in any thing like a public manner. Shortly after this, another petition was sent in, respectfully begging to be allowed the same privileges as those granted to Jews, Roman Catholics, Independents, &c. Instead of a favourable answer, Mr. Oncken was denounced as a seducer and heretic, was strictly charged to hold no religious meeting, nor to discharge any of his ministerial functions, under pain of the severest penalties. But, as the servants of the King of heaven, these disciples felt, when the mandate of men was opposed to the will of their Divine Master, their solemn duty was, to obey God rather than man. Mr. Oncken, however, did all in his power, as far as religious principle would allow, to conciliate, and not to provoke. No person was admitted to their worship, but by tickets; at the administration of the Lord's Supper, none were allowed to remain as spectators; and when individuals were to be baptized, Mr. Oncken took (frequently attended with much trouble) a small boat to one of the Hanoverian islands in the Elbe. But, as their numbers increased, their afflictions increased also, especially as the clergy of the

Lutheran church sent in a petition to the Senate to suppress them. But, still, as the gentleman above alluded to was at the head of the police, who is favourable to religious toleration, little or nothing was done; at the close of last year, however, his time expired; another member of the Senate succeeded to office, and from that time, their troubles were renewed and multiplied. When the Senate found that their threats did not deter Mr. Oncken from discharging his duties as a servant of Christ, their wicked designs were put into execution.

The following decree of the Senate, given in answer to the petition sent to it, as above alluded to, is a fair specimen of the notions entertained by the gentlemen composing that august body on the subject of religious liberty, and what are the "tender mercies" they exercise towards those who commit the sin of presuming to differ from them on the subject of religion, and dare to take the New Testament for their rule. It bears date April 5, 1839:—"After re-considering the various proceedings that have taken place touching the schismatical and mischievous conduct of J. G. Oncken, in his attempts to organize a Baptist Church in this place, it is enjoined on the chief magistrate of police to summon the petitioners before him, and, 1st, To inform the said Oncken that the Senate neither acknowledges the Society which he denominates a Baptist Church, nor himself as its preacher; that on the contrary, the Senate can only view it as a criminal schism, of which he is the sole author. To explain to him the evident unlawfulness and criminality of his schismatical proceedings; and to apprise him that the indulgence and forbearance hitherto extended towards him in this matter, and which will not be departed from in the present instance, has reached its utmost limits; and pointedly and peremptorily to prohibit him from all further exercise of his unauthorized and unrecognized ministerial functions—to abstain especially from all administration of the sacraments, from baptism, and every other schismatic religious rite, not permitted by the laws of this country, and from all endeavours to persuade the inhabitants to participate in such unlawful practices, as well as from all conventicle meetings already forbidden him, under pain of the severest measures and penalties, in case the lenity hitherto and now extended towards him should not produce the change of conduct required of him; and that he, contrary to all expectations, continue his unlawful and unconstitutional proceedings. 2nd. To make the same communications to his fellow-petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further partici-



pation in the same culpable and unlawful proceedings."

In the following November another edict was issued of a similar character to the above, and equally worthy of the 'dark ages,' demanding the church, under the severest penalties, to give up its meetings within ten days from the date of the decree. As good and peaceable subjects, the principles held by these christians lead them to give obedience to their rulers in all things where the rights of conscience are not violated, but to this unjust and arbitrary decree, they felt they could not yield obedience without being guilty of treason against their divine master. Willing however, to give as little offence as possible, their meetings for divine worship were of a private nature; and when the pastor had occasion to baptize, he went into the territories of one of the neighbouring states. This also, when discovered, was forbidden.

On the 13th May last, Mr. Oncken, was arrested by the police, and thrown into jail. In order to disperse the church, and break up its meetings, two policemen were stationed at the doors, and the place is now occupied by other people. The police officers behaved in a becoming and civil manner; they said it was a painful duty they had to perform, but they were only servants, and must obey their orders. But, to the shame of the whole senate, Mr. Oncken, when he arrived at the place of destination, was treated like a criminal, his pockets were searched, and every thing taken from him. No one was allowed to see him but Mrs. Oncken, and that but for half an hour at a time, in the presence of functionaries,—they were forbidden to speak, but in German,—and all letters to and from him, to be read by the police. A day or two after his imprisonment, he was taken to the police office, and the following sentence of the senate was read to him:—"That whereas J. G. Oncken, having on his own confession, continued to conduct conventicles, immerse, and administer the Lord's Supper, notwithstanding the prohibition of the authorities, he be imprisoned for four weeks, and to pay all costs connected therewith, and that moreover he be threatened with the severest punishments, in case of any further contraventions." The cost incurred amounts nearly to £20. It is pleasing to observe, that amongst his trials our friend is supported and comforted. In a letter I received from him during his confinement, he thus writes,—"I rejoice to say that the Lord has stood by and blessed me with the enjoyment of peace. The prison is to me the very gate of heaven. May he keep us in humble dependence on himself, and in his good time bring us out of trouble, refined from our dross, and better fitted for our Master's ser-

vice. I have no doubt as to the ultimate success of the good cause in which we are engaged. The Bible and the God of the Bible are on our side. We cannot wait for more. Though earth and hell join to crush the Redeemer's kingdom, He that has his throne in heaven laughs at the folly of this union against him. He will bring the counsel of the heathen to naught, and reign for ever and ever."

The period of Mr. Oncken's incarceration has now terminated; but the rage of his adversaries is unabated, and the church is daily harassed and wasted. They meet occasionally at different places, in small parties at the members' houses. On several occasions the police have rushed in, as if into a den of thieves, and in the most brutal and arbitrary manner, insulted over and dispersed them, behaving more like lions than human beings. One brother who takes a lead among them, has been arrested, and a second time will be sent into confinement. Another member, a poor man with six children, and the near prospect of the seventh, was put in prison for having had a number of the brethren at his house on Lord's day to read the bible, and join together in prayer to God. The wife applied to the magistrate of police, Senator Binder, for the release of her husband, at least till she was confined. The request would only be granted on the condition that her husband would have nothing more to do with these religious matters. The poor woman replied, that "these were divine matters, concerning God and the soul, and did not concern the police, and she was sure her husband would not accept deliverance on terms so dishonouring to the Master he served." At this, Mr. Binder got very angry and said, "then he shall have enough of it."

Thus, unless something be done through the medium of our government (and an attempt will, I believe be made to induce our Foreign Secretary to interfere,) to obtain a concession that they may worship God according to the dictates of their consciences, these disciples of Christ will continue to be treated, in the present enlightened age, and in the free, republican town of Hamburg, in a way only paralleled in the darkest ages, and the worst of persecuting times. It ought not to be disguised that the life and strength of this persecution is the antipathy and influence of the Lutheran clergy. The progress of Scriptural truth throws light on the darkness of their system and doings, and endangers their hire. Every convert made by the Baptist church at Hamburg, is a loss to the minister of their national church. The principal portion of their emolument arises from fees or charges for sprinkling, for absolving from sin (!) before the administration of the sacrament, and for

confirmation. For all these they are paid. Mr. Oncken, and his friends teach that this is antichristian, mercenary, and injurious to souls of men. This testimony sets in motion the hostile troops of these reverend gentlemen, whose holy zeal is of a character with that of Demetrius of old, whose professed concern for the honour of the great goddess Diana, was in fact a fear that his craft was in danger, and that the source of his wealth was passing away. From this quarter therefore, nothing kind, or just, or honourable, is to be expected. The preachers of the Lutheran church here as is also the case all over Germany are divided into Rationalists and Orthodox. The overwhelming majority are Rationalists whose views of the inspiration of the Scriptures are so loose, and they entertain exceptions to so many portions of them, that they can scarcely be considered believers, much less can they be recognized as the ministers of Christ. Now however much these men are opposed to each other, (and their contentions are as the bars of a castle) and violent as are their bickerings amongst themselves, they can for a time leave their contentions, and Orthodox and Rationalists unite heart and hand to crush this little band of holy brethren and put out their light. And no marvel! for so did their predecessors in the case of the blessed Saviour. To condemn and destroy an object of their mutual hatred, two inveterate foes become reconciled. "And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves." One honourable exception, however, must be made here, for when the senior of the Lutheran clergy had drawn up a petition to be handed in to the Senate, in which Mr. Oncken, and his friends were represented as a sect, dangerous both to Church and State, and which all the members of that body were to sign, the Rev. J. W. Rautenburgh not only refused to do so, but entered a protest on their minutes against their measures. The petition, which neither Mr. Oncken nor his brethren were permitted to see, was presented to the Senate, and had not a little influence in the decision of that body against them.

The whole circumstances detailed above, exhibit a fearful picture of national establishments of Christianity, and illustrate the proposition that all such institutions possess as a constituent principle of their existence a *persecuting spirit*. They can exist under no form or in any supposable circumstances consistently with the liberty of the subject, or the true interests of *that Kingdom* which is not of this world. The experiment has been tried—behold the result in the histories of the Roman Catholic, the English, the Scotch, and the Lutheran National Churches. Whatever comparative advan-

tage any one of these may have over the other in point of soundness of doctrine and purity of discipline, they all possess as national churches, a family likeness, they all are chargeable with one crime, they have committed fornication with the kings of the earth, and thus have become identical with that power which thinketh to change times and laws, which sitteth in the temple of God, showing itself that it is God.

Let us as dissenters value our principles, and disseminate them. Let us unite with our afflicted brethren in Hamburg in praying for their oppressors, that God would change their ways and their hearts. To us belong compassion and pity. "Vengeance belongeth to the Lord," he will, we must not, avenge his people's quarrel. He will contend with them that contend with his church, and save her persecuted children. "He will feed them that oppress her, with their own flesh, and they shall be drunken with their own blood as with sweet wine, and all flesh shall know, saith the Lord, that I am thy Saviour and thy Redeemer, the mighty one of Jacob."

I am, dear Sir, yours truly,  
JOSEPH ROTHERY.

June 22, 1840.

17, Haberdasher Street, Hoxton.

THE BIBLE TRANSLATION SOCIETY.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—Some time since I troubled you with a short letter for the Baptist Magazine, which you obligingly inserted in that highly improved and valuable periodical. In that communication I took leave to express the very sincere pleasure it would afford me, individually, to see the Rev. A. Maclay in this place, and my certain persuasion of a most favourable reception he would experience in Wales, should he visit the Principality in the cause of, now, thanks be to God, the formed and organized Bible Translation Society. I rejoice that Mr. Maclay was induced to direct his course to Abergavenny and South Wales; and that he has visited, and is still visiting, the Welsh Associations, and some of our Baptist churches connected with them. I am glad, too, that my expectation of a most cordial welcome to him, and zealous co-operation with him in the object of his mission, have been fully realized. That splendid object, and his heart-stirring and soul-thrilling addresses in its behalf, have, I am sure, delighted and electrified the vast assemblies, amongst whom, from time to time, he has appeared.

Though a Monday evening service, and that introduced, in point of time, by a very short notice, can but seldom command a large attendance; yet the little flock in



Frogmore Street chapel were all alive, and like the woman in the gospel, were prompt "to do what they could." The public collection amounted to only £1 18s. But the annual subscriptions commenced and received then and since, amount to £10 15s. A penny-a-week gathering has also been set on foot and begun, and some half dozen young female friends have embarked in this good service. But let it be observed, that this detail of the doings of a small congregation, in humble circumstances, is by no means intended to trumpet the praises of the parties concerned; but rather to operate as a stimulus and an encouraging example to other small interests in the denomination to come forward in aid of the Bible Translation cause.

At the Monmouthshire Association held in this neighbourhood, and attended by Mr. Maclay, two or three important resolutions in favour of the Society were most cheerfully adopted. First, the formation of the Bible Translation Society was cordially approved. Next, the Association resolved to form itself into an Auxiliary to the Society. And lastly, it was agreed, that the several churches composing the Association, should within one month from the time the Association was held, May 26, get subscriptions and make collections in support of the objects of the Society.

Such, Sir, has been the result of the new movement in this part of the county of Monmouth; and I doubt not similar consequences have followed, and will yet succeed upon it in the Principality. Nor can it be imagined that the English Baptist Associations and churches will be slack on the occasion. All depends on the ministers, or nearly so. The people are willing, and well inclined. Let the Pastors of our churches but moderately exert themselves, and the grand end is attained. One would not wish to suppose, that there is an individual amongst us, ministerial or otherwise, who can stand aloof from the cause before us, much less directly or indirectly oppose it. Should any one lie open to edge and spirit of the charge, "Ephraim is a cake not turned;" neither dough nor bread, let him content himself with *useless quiescence*, and neither insinuatingly nor in overt acts, try to weaken our hands and thwart our purposes. We are at length aspiring to that elevated and enviable position on the subject of biblical translation, which our forefathers ought to have sought, and which it is the sinful shame of the present generation of the immersionists of Britain not long since to have occupied.

Yours, my dear sir,

Very faithfully,  
MICAH THOMAS.

Abergavenny, June 12. 1840.

P. S. Has the Bible Translation Society printed any brief statement to put into the hands of collectors to the common people who may become weekly contributors? Something in the shape of Syllabus—short and plain, is very much wanted, and if not already existent, will, I hope, be soon furnished.

#### THE HARMONY OF OUR ASSAILANTS.

To the Editor of *the Baptist Magazine*.

My dear Sir,

If you can find a corner in your valuable Magazine for the following remarks, you will much oblige. In the last number of the Evangelical Magazine, at page 269, line 9, Dr. Henderson writes:—"That it [*Βαπτίζω*] is used in the sense of pouring upon or into, every one must be convinced, who will be at the pains to consult the important article in Ewing's Greek Lexicon, under *Βαπτίζω*, 3, 4, 5, where, indeed, the whole philological question is treated with an accuracy and ability which we have not met with in any other work." In the previous month's Magazine (May), at page 226, line 29, Mr. Bickersteth says, "Mr. Ewing had advanced a strange theory of the derivation of the Greek word *Βαπτω*, from which he inferred, that both the word itself, and its derivative *Βαπτίζω*, apply in their native meaning, alike to dipping, pouring, or sprinkling, or any application of water. He maintained further, that immersion was not commonly, if at all, used in the baptisms mentioned in Scripture. This *no sound critic would maintain*, and no consistent Churchman is called upon to believe." Desirous of ascertaining which of the above-named gentlemen is right, I forward to you what has fallen under the notice of

AN ANXIOUS INQUIRER, AND  
IMPARTIAL OBSERVER.

#### ON GRAVESEND.

To the Editor of *the Baptist Magazine*.

Dear Sir,

I lately had the honour of opening the campaign of the Christian Instruction Society at Gravesend; and after preaching in front of the prison at 9 in the morning, and on Windmill Hill at half-past 12 and half-past 4, we crossed over to Tilbury Fort, and distributed tracts and preached to the soldiers. It was truly a time of refreshing from the presence of the Lord, and I trust it will stand recorded in the experience of many for years to come.

But, Sir, the object of my writing is to state to our Baptist brethren through the medium of their own Magazine, the evident necessities of the denomination both at

Gravesend and surrounding neighbourhood.

It strikes me, that the Baptists are not fully aware of the vastly increased and increasing population of Gravesend, nor of the immense multitudes that resort to that attractive watering-place, or they would instantly make suitable efforts to meet the claims of perishing thousands.

The Independents have a noble chapel and numerous congregation; and the Wesleyans have a convenient place of worship, and well attended; but the Baptists have little better than nothing. For the room they occupy (with a yard behind in which is the baptistry) they pay a rent of £20 per annum. Now, Sir, there is freehold land which no doubt could easily be obtained, and a good meeting-house might be erected for about £800 or £1000; and, even if half the money were to be borrowed, the rent of the present room would meet the interest, and the place would become the property of the Denomination. The venerable and worthy minister might be provided with an assistant or co-pastor, and there are good materials in and around Gravesend for the formation of a Society that would carry Christian instruction to many of the destitute villages.

At the last annual meeting of the Baptist Home Mission Society, Mr. Lewis, of Chatham, drew an affecting picture of the line of coast from Gravesend to Herne Bay. He intimated that the ground was left open for the Baptists to occupy. Let them plant it, and water it, and hope that God will give the increase.

I am, dear Sir, yours respectfully,  
W. GLANVILLE.

June 18, 1840,

Moneyer Street, Hoxton.

#### EDITORIAL POSTSCRIPT.

We are bound to congratulate our readers on the benign interposition of divine providence, by which the dire calamity was averted from them, and from the whole nation, which we should have had to lament, had the pistols which were fired at our beloved sovereign on the 10th ultimo taken effect, and suddenly removed her from this sphere of action. The most disastrous results to the best interests of the country, we have reason to fear would have ensued; religious liberty and the freedom of the press would have been endangered; and eventually scenes which cannot be contemplated without horror, would probably have been realized. Dissenters, generally, as far as we have learned, have adverted to the fact in the language of thanksgiving and supplication, in all their subsequent religious assemblies. We trust that the event will

give additional fervour to their habitual prayers for the Queen and her consort; and we beg particularly to caution those of our friends whose acquaintance with public affairs is limited, against the reception, in the slightest degree, of those impressions which some malignant writers have endeavoured to produce, whose perverse and reckless spirit has led them to ridicule the circumstances of the transaction, to attempt to throw discredit on the plainest facts, and to circulate the most unfounded insinuations.

The letter of Mr. Rothery, on the persecutions endured by the Baptist church at Hamburg, and its laborious pastor, will not be overlooked, we hope, by any of our readers. It affords us pleasure to add that our brethren Giles, of Leeds, and Acworth, of Bradford, have been deputed by the Association to which they belong to visit Hamburg immediately, with a view to the relief of our oppressed fellow christians, and that they have provided themselves with valuable credentials, and letters from civic authorities with which to enforce their appeal to the Senate. It is probable however, that further efforts may be necessary to obtain the exertion of that influence which Britain ought to exert on a commercial State like that of Hamburg on this occasion, and we trust that the friends of religious liberty will make themselves acquainted with the case, and will hold themselves in readiness to act promptly and energetically, as the circumstances may demand.

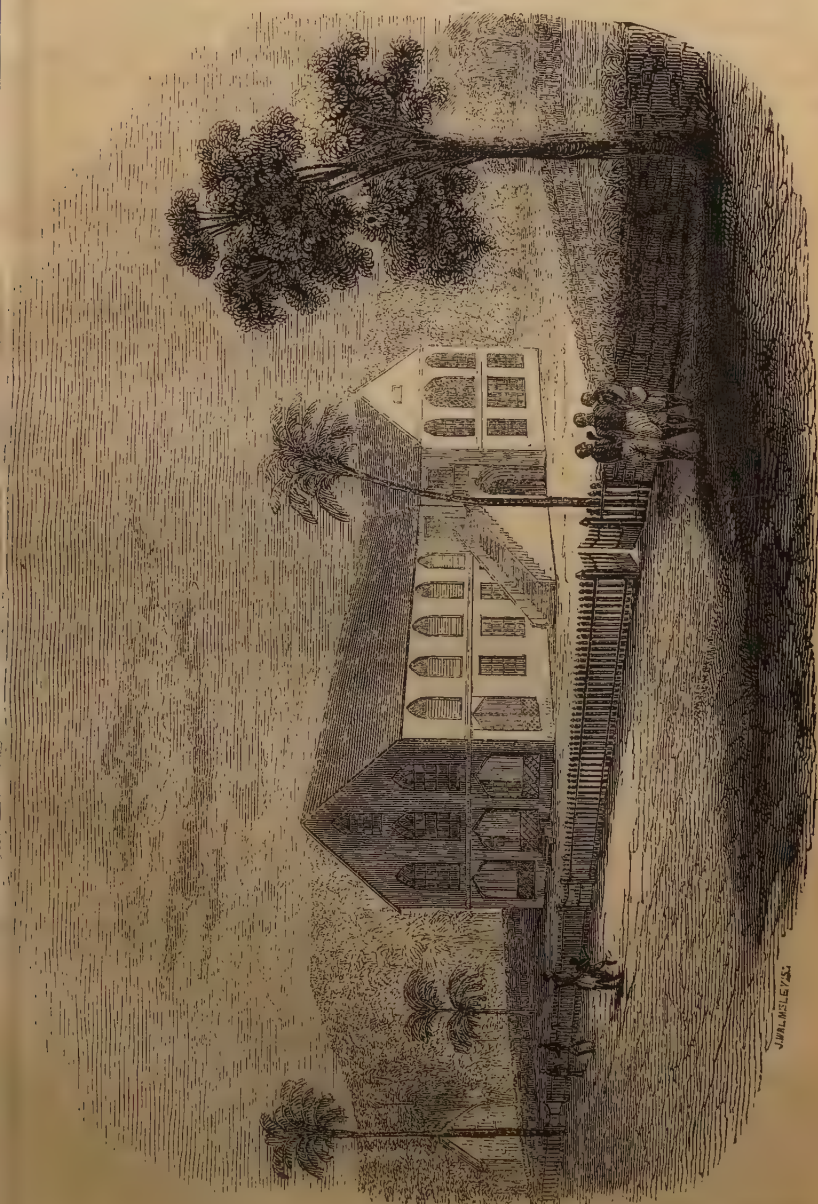
The friends of the late Rev. W. H. Pearce, of Calcutta, will learn with pleasure that they may expect to be put into possession of an interesting account of the life and labours of that amiable and devoted servant of Christ, very speedily. Mr. Steane, of Camberwell, has in the press a work of this kind, which will contain also an account of the present state of our Translations at Calcutta, with specimens of their typography, and a funeral discourse occasioned by Mr. Pearce's death.

An act has been passed by the Governor-general of India, which states that "obstruction to justice and other inconveniences have arisen in consequence of persons of the Hindoo or Mahomedan persuasion being compelled to swear by the water of the Ganges, or upon the Koran, or according to other forms which are repugnant to their consciences or feelings;" and substitutes, in many cases, an affirmation with penal sanctions to the following effect:—"I solemnly affirm in the presence of Almighty God, that what I shall state shall be the truth, the whole truth, and nothing but the truth."



THE  
MISSIONARY HERALD.

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CHAPEL AT BROWN'S TOWN, JAMAICA.

(See page 237.)

## CALCUTTA.

THE LATE REV. W. H. PEARCE.

THE letter subjoined, from Mr. Yates to Mr. Dyer, contains some further interesting particulars respecting the decease of our lamented friend and brother, Mr. Pearce; we insert it, therefore, well knowing the affectionate interest felt by thousands in all that relates to our dear departed brother:—

*Calcutta, March 18, 1840.*

My dear brother Dyer,—Mr. Pearce, the day before yesterday, forwarded to you a letter by the overland despatch; and I now write, though two days beyond what is declared to be the latest date for sending, under the hope that I may yet be in time for the mail.

I have now to inform you that that letter is the last you will ever receive from the hand of our dear brother, which now lies cold in death. You will not, perhaps, be much surprised at the event, considering the state of his health when he left England; but to us the stroke is very sudden and very afflictive. He had been several times poorly since his return; but on Sabbath evening last he was at chapel, and we were congratulating him on being so well, and on Tuesday he expired. His disorder was an attack of cholera; which, coming after so much previous sickness, laid him prostrate at once. He was taken about eleven o'clock on Monday evening, and died about eight last night (Tuesday evening.)

I was called to see him about ten yesterday morning, and his countenance then but too plainly intimated that he was a dead man. I asked him if he thought the disease would terminate his life. He said there was no doubt of it. I asked him if he felt peaceful in the prospect: he replied, "Peaceful, but not joyful." I asked what prevented his being joyful: he said he had fondly hoped that he should have

been spared to do some good for this heathen land before he died. I observed that God had work for his people, and joyful work too, in other worlds beside this. To this he made a reply of assent by the motion of his head. The doctor then said to him, "I hope, Mr. Pearce, you are happy." He said, "Doctor, I have a good hope, through grace." After this he scarcely spoke, or did it with very great exertion, and could scarcely be heard.

For about three hours in the afternoon, through exhaustion, he continued to doze. When he awoke he became very restless, and, in about an hour, died, without our being able to say exactly when. Thus the last, the closing scene, was most tranquil and serene. He is to be buried at half-past five o'clock this evening. While his dust is conveyed to the grave, his spirit has been gathered to his Father. A joyful meeting, we have no doubt, he has had with many he knew in the flesh, who had gone before him to glory.

Of all that commenced the mission with me in Calcutta, I am now the only one left on the spot. May the Lord prepare me, when he calls, to depart in peace, like my dear brethren, Lawson, Penney, and Pearce!

Mrs. Pearce feels the stroke severely, but is enabled to be resigned to the will of God.

About subsequent arrangements you will hear from us soon.

Yours affectionately,  
W. YATES.

## MINUTE OF THE COMMITTEE.

The following minute, in reference to this mournful event, was unanimously adopted by the Committee of the Society, at a Meeting held on the 28th May:—

Resolved,

That, in the sudden and unexpected removal of our late beloved brother, the Rev. W. H. Pearce, this Committee recognizes a new and most impressive call to devout resignation to the sovereign will of the great Head of the Church, who has seen fit thus to terminate the earthly services of one of the most active and efficient agents connected with the Mission. Amidst the sorrow they feel on account of this affecting bereave-

ment, they record, with humble gratitude to the Saviour, the grace bestowed on their dear departed brother, whose Christian zeal, untiring energy, and great disinterestedness, combined with a singularly meek and affectionate disposition, enabled him, for many years, effectually to promote the objects of the Society, not only without incurring any expense to its funds, but while adding to the amount of those funds by the exercise of his varied talents. They bless



God that his now glorified servant was permitted so recently to revisit the land of his birth ; and that his efforts to reinforce our Mission in the East, prosecuted amidst much bodily weakness, were crowned with success. To the afflicted widow of their departed brother ; to the church, who have thus been deprived of a faithful and affectionate pastor ; and to the missionary circle in India, mourning the loss of an

associate dear to all their hearts, this Committee respectfully tender the assurance of cordial sympathy ; while they desire to exercise unshaken confidence in the care and protection of Him in whose service they are engaged, and who can, by the supply of his Spirit, repair every breach, and make even such losses as these eventually to turn out for the furtherance of the Gospel.

## ENTALLY.

### NATIVE CHRISTIAN INSTITUTION.

It was stated in our Annual Report, read at the General Meeting of the Society, that an examination had recently been held of the above valuable Institution, at which the Rev. W. Morton, of the London Missionary Society, presided. We redeem our pledge to present the Report of that examination ; which will, we doubt not, much gratify the kind friends who take a generous interest in this important undertaking :—

HAVING been requested to preside at a private examination of the senior pupils of the Institution in Entally, attached to the Baptist Mission in this city, and now conducted by the Rev. J. D. Ellis, of that body, I have very great pleasure in stating the result of that examination to have been in the highest degree satisfactory to myself, and to some other friends of the common cause, who were not only present on the occasion, but kindly took part in the proceedings.

The first class, in particular, composed of young men, all Christians and members of the Mission church, who are under preparation for the work of evangelists among their countrymen, acquitted themselves in the most creditable manner. They were questioned, among other important matters, in the entire range of Christian evidences, both internal and external, in the laws of moral evidence generally, in doctrinal theology, Scripture history, and political economy ; in all of which, particularly in the first, they showed themselves to have acquired a very large mass of information, at once accurate and full.

Nor was it simply the amount of information actually attained, but rather, chiefly, the readiness with which it was produced in detail, and in portions severally but slightly connected, as well as the evident familiarity with the subjects of inquiry which they had acquired, that proved so gratifying to our minds, and forms so conclusive a proof of the efficiency of the plan of study pursued in the Institution.

Yet more refreshing was the pleasing evidence afforded of the lively interest taken by the pupils themselves in those high and holy subjects which entered into the principal matters of examination. There was a seriousness, and feeling, and personal devotion evinced, that

were, indeed, the best comment upon the paramount importance and unquestionable utility of such a course of study, so conducted and pursued, *i.e.* in invariable connexion with the discipline of church communion, and under an all-watchful solicitude to excite and ever maintain the principles and practices of vital godliness and personal religion in the students.

I was, I confess, particularly struck with the chastened character of the emulation, if so it may be called, by which these young men seemed animated : it was not, clearly, that ambiguous principle of emulation, as ordinarily understood, which is but too often considered the natural and only proper stimulus to industry in the pursuit of knowledge ; it assumed a much less dubious and more Christian aspect. The former partakes, it must be admitted, but too largely of a spirit of eager, and envious, and aspiring rivalry, little consistent with either the humility and meekness, or the charity of a pure piety. What appeared on this occasion was rather an earnest wish in all equally to excel, if the expression may be allowed me ; for it was clearly not so much a desire in one to surpass another, thereby to secure for himself a superiority of position, or a higher measure of applause, as a sincere anxiety in each to make large acquisitions of knowledge, irrespectively of the attainments of others,—an anxiety arising from a high sense of the intrinsic value of knowledge itself, as tending to personal improvement and usefulness towards others. I cannot but think the encouragement but too generally given to the more questionable stimulus, a serious error in any educational system.

Among the subjects which have engaged the attention of these young men, I may mention mental and moral philosophy, political economy, Biblical history, and Christian evidences ; while

Abercrombie on the Mind, Horne's Introduction to the Scriptures, and similar works, of standard value, form text-books in the Institution; all of which have not only been read, but carefully studied, and well digested. On prophecy and miracles, especially, the pupils evinced great readiness of reply, as well as clearness of conception; with no small measure of aptness in the application of general principles to specific cases, falling under the determination of the laws of moral evidence.

The other gentlemen who were present were, equally with myself, so satisfied with the result of our examination of the advancement of the upper classes on this occasion, which, though partial, was by no means superficial, that it was not judged necessary to extend it to the lower forms, or even to all the branches of study attended to in the Institution. In mathematics, both pure and mixed, for instance, and in the different branches of physical science, some of the pupils have made, it is believed, very respectable attainments.

My own mind was powerfully impressed with the vast importance of thus furnishing so many young native youths with so large a mass of multifarious information, on topics of equal interest and utility, of such direct bearing on not only their own welfare, present and eternal, but on that of their countrymen also. It is a most interesting fact, indeed, that Hindoo youths, only just emerging themselves from the darkness of the grossest ignorance and most debasing superstitions, should now be found extending their inquiries over the most valuable departments of universal knowledge, especially over a wide range of historical and moral knowledge. More particularly is it a subject of thankfulness and hope, when viewed as concurrent with the wide extension of education, without religion, in the Government and other schools and colleges of the city and elsewhere, and daily, almost, augmenting in number and influence, that in the Baptist Mission Institution in Entally, as in the General Assembly's School in Cornwallis-square, and the Christian Institution of the London Missionary Society at Bhawanipore, the conductors make it their similar and constant aim, while bestowing that knowledge which is emphatically power, to provide, at the same time, as far as human instrumentality can do so, for the securing to its possessors of that only conservative and regulating principle, a just religious belief. Who can estimate the mischievous uses to which this vast power may yet be turned in the unskilful hands of those who are

but just awakening to its acquisition from the long, long slumbers of ages of mental inactivity? And who, in like manner, can form any adequate conception of the happy and hallowed influence which young men like these, furnished at once with extensive information, and actuated by sound religious principle, may,—nay, must exert upon some no inconsiderable portion of the mass of their yet unenlightened, and superstitious, and degraded countrymen? In such instruments as these, indeed, it is, under God's providence and grace, that our Missionary Societies at home, and their European agents here, must look for any very wide dissemination of our Divine faith. An indigenous agency alone, whether we regard the vast number of labourers required, or the immense resources necessary for their support—numbers and resources which our father-land never could supply—can ever be adequate to the evangelization of the innumerable population of India.

The true economy of missionary expenditure, then, whether of men or labour, of time or money, will be far best consulted in the training up of fully-qualified native evangelists,—men who, to an acquaintance with the native mind, habits, and domestic manners, scarcely attainable, under any circumstances, by foreigners, superadding a sound general and Christian education—always supposing the indispensable qualification of deep personal piety and devotion to the cause—will be able, with an efficiency which to us, their pioneers and trainers, must be of hopeless attainment, to carry the blessed light and sanctifying leaven of the Gospel of Jesus Christ through the length and breadth of the land, and to realize instrumentally, under the conduct and power of the Divine Spirit, the great enlightener, quickener, and sanctifier, the largest and holiest expectations and prayers of the churches of our father-land,—the fullest, and happiest, and most benignant of the prophetic announcements and promises of holy Scripture.

To this most important object of missionary labour, the Baptist, like that of the London Missionary Society, is now bending large and most wise attention, and expending upon it no inconsiderable labour.

May this "work of faith, and labour of love," carried on in "the patience of hope," be most largely blessed of Him, "without whom nothing is good, nothing holy, nothing strong!" Amen, so be it.

W. MORTON,  
L. M. S.



## J A M A I C A.

## BROWN'S TOWN.

WE have the pleasure to state that Mr. Dutton arrived at Annotta Bay, in the *John Oldham*, on the 15th of February. Notwithstanding occasional indisposition, his passage was rendered agreeable by the habitual kindness of Captain Henley, and the civility and respect shown him by his fellow-passengers, all of whom were connected with the planting interest of the island. Mr. Dutton conducted Divine worship on board as often as his health would allow.

After spending a few days at Annotta Bay, with Mr. Barlow and his family, Mr. Dutton proceeded to Brown's Town; and we give the first letter written by Mr. Clark subsequently to his arrival. It contains not only an honourable testimony to his new colleague, but an account of the progress and present state of the work of God at the stations under his care, which calls for much thankfulness to God.

## LETTER FROM THE REV. JOHN CLARK TO THE REV. JOHN DYER.

*Brown's Town, April 16, 1840.*

My dear Friend,—Please to return my sincere thanks to the Committee for so readily complying with my request, and sending out brother Dutton. He is one of the right sort of men—humble, devoted, and affectionate, and is likely to be exceedingly useful.

The work of God is progressing: we are breaking forth on the right hand and on the left; and I hope yet to see the day when the whole population of this district shall be brought into the fold of Christ.

I have long thought, that if churches were alive to their solemn obligations to seek the salvation of the poor sinners perishing around them, and laboured and prayed, with faith and perseverance, for their conversion, every Christian would be instrumental, every year, of turning at least one sinner from the error of his ways, and churches be annually doubled in number; until, in the course of a few years, the whole land would be covered with the knowledge of the Lord, and every knee bow to the Saviour.

We have seen the commencement of such a work here: oh that it may go on, that God may open the windows of heaven, and pour us out a blessing so copious that what we have received may be but as the drops which fall before the shower!

*Increase of Members and Hearers.*

God has blessed this church with some praying, working members, whose happiness is identified with the prosperity of his cause. They have held up my hands: they have poured out

their souls to God, and laboured for the conversion of sinners around them; and what is the result? In 1836 we had 36 members, and the same year 28 were baptized; these increased, in 1837, to 175; in 1838, to 287, and in 1839, to 460. Of these 29 were dismissed to form a church at Bethany; and 39 were baptized, and added to the little band. Although four months of the present year have not yet elapsed, 109 have been added to the church, and 150 more have applied for baptism; and about 100 persons are about to be added to the church at Bethany.

In 1836 we had but one congregation, numbering about 1000 persons; now there are five, one of 2000, one of 1200, one of 800, and two of about 500 each. We then had no school; now we have 1500 children and several hundred adults under instruction, in the day and Sabbath schools.

In all this there is no room for glorying, save in the Lord. He "has done great things for us, whereof we are glad;" but much yet remains to be done: out of 5000 souls, forming the congregations, I have no reason to believe that more than 1000 are converted to God: the rest, in spite of their religious privileges, are sinking down to hell! Oh for more of the love of Christ,—of compassion for perishing souls,—of self-denying zeal,—of the spirit of prayer and supplication, that these poor, perishing sinners may be saved! Pray for us, that we may be more humble, holy, and devoted,—that we may be as salt of the earth,—as lights in the world, holding forth the word of life; that we may not relax our efforts, or restrain our prayers, until the 4000 careless sinners are converted; and

thousands more, who are dwelling around us, heaping up wrath against the day of wrath, may be snatched as brands from the burning.

*Establishment and opening of a School.*

We have formed several plans for usefulness, but need more help to carry them fully out. One thing resolved upon is, to commence a day-school here. Hitherto the children of many of our people have attended the Mico school in the town; but there are many reasons why we should have a day-school of our own; especially that the children might be brought more effectually under the care of the church, and every possible means employed for their conversion. So convinced is my esteemed friend, Mr. Wallbridge, the superintendent of the Mico schools, of the importance of this, that he has cheerfully consented to remove the school of the charity to a more destitute district, that the one may not interfere with the other.

Our school-room is finished. It was opened last Thursday evening, when Mr. Wallbridge delivered a very interesting lecture to parents, on the instruction of their offspring. On Saturday he examined the children of the Sabbath-school; after which the teachers and a few friends took tea together. It is a noble room, 70 feet in length by 36 in breadth, and accommodates about 500 children. The remainder,

with the adults, are instructed, as before, in the chapel.

*Schoolmaster and Mistress wanted.*

My principal object in writing by this packet is, to request of you to procure a schoolmaster and mistress for us, and to send them out with as little delay as possible. The church will cheerfully undertake their support; but we shall be greatly obliged if the Committee will pay for their outfit and passage. We would not ask even this, but for the heavy debt of 2000*l.* yet pressing upon us. If, however, the Committee will not consent to this, I hope they will be kind enough to advance the amount requisite, and we will, as soon as possible, repay it. We wish the brother to take charge of the boys' school, and to preach; and his wife to take the girls' department. This last is especially important. The female character needs to be raised, for slavery has brought it very low. The elder girls in our classes require more attention than Mrs. Clark can give them. I hope, therefore, you will be able to select a brother and sister who will enter, heart and soul, into this interesting and important work, and unite with us in carrying out our plans for the salvation of souls. Send out one like good brother Dutton, and I shall be glad.

## EBONY GROVE AND HAYES SAVANNAH.

UNDER date of the 12th of February last, Mr. Reid, the esteemed missionary in charge of these stations, gives the following account of their state:—

### EBONY GROVE, PARISH OF CLARENDON.

During the past year there has been much to excite our gratitude and thankfulness to the great Head of the Church. With a larger attendance, increased attention to Divine things has been manifested. To the church here seven have been added by baptism; one of them a young man, and servant to myself. Since his admission his conduct has been becoming the Gospel of Christ; and been a great aid to me, on account of his steady habits, and faithful discharge of his various duties. A good servant in this country is exceedingly valuable. He has acquired the art of reading, and has been improving himself in writing. Being a young man of moderate abilities, and possessing a strong and healthy constitution, I have placed him at school, with a view to his becoming useful. One half of the day he spends in his education, the other in labour; so that, for some time at least, his education will not rest heavily on the church, who have kindly resolved to aid him.

Another of the individuals baptized is a young man, who certainly resembles the Lazarus of the parable in many things: he is full of sores, but evidently one whom the Lord hath

blessed. He has learned to read and write, and spends the greater part of his time in perusing the Scriptures and good books. For some time past he has been very useful in aiding those in the neighbourhood who are acquiring the art of reading. His mother is a bad woman, and living in the custom of the country. On one occasion, because he exposed her wicked conduct—(at one time she was seeking admission into the church.)—she beat him severely, and turned him out. The neighbours pitied him, and built a comfortable little house, in which he has lived ever since. The church allows him 1*s.* 8*d.* per week.

In the month of April, last year, I commenced two classes,—one for old and infirm persons, the other for all who wished more instruction than can be imparted on the Sabbath. The first meets every Wednesday, at 10 A.M., the second on the evening of Thursday. Both meet on the afternoon of the Sabbath. In the former the regular attendance is 100, in the latter 140. The old people have been slaves, and were completely ignorant of the way of salvation. The method adopted is a simple explanation of the



word of God, followed with questions and answers. It may not be unworthy of remark, that some of the old people, to show their gratitude for instruction received, bring something from their grounds, such as corn or bread-kind.

The attendance here is numerous,—regularly about 900 present. There is reason to believe that the word of God has not been spoken in vain. A considerable number of adults have learned to read, and have purchased copies of the Scriptures.

'In teaching adults to read, I am greatly aided by some members in the church, who have already learnt.

As an evidence that the cause of Christ is increasing among us, I may observe that, some months ago, a Christian Instruction Society was formed. In this good work the most of the male members have taken an active part. The object is, to visit persons in their own houses, in order to excite an interest in Divine things. As one fruit of it, I may notice that some have been brought to the house of God who heretofore turned a deaf ear to the calls of mercy.

We have been very anxious to form a day-school in connexion with this station; but, owing to the lack of an efficient teacher, we have not had it in our power to gratify this wish.

Mrs. Reid devotes one night each week to the instruction of a goodly number in the neighbourhood, who have been formed into a Bible class. Their progress, both in reading and in scriptural knowledge, is considerable, and exceedingly gratifying to the mind of Mrs. R. The progress of knowledge in this country will become more apparent every day.

The station here being numerously attended, I proposed, in the month of November, that if 200 of those in attendance would devote 1s.

sterling weekly, they could support a minister and teacher entirely for their own benefit. I also suggested the necessity of praying the Committee to send out another missionary for Vere, while their minister might visit, as often as possible, a very destitute district of country, in the high mountains of Clarendon, distant twelve miles from Ebenezer. With the view of carrying this proposition into effect, 320 of the persons in attendance subscribed 260*l.*, to be repeated during the year. Since this attempt has been made I have frequently visited this destitute part. The people are not only destitute of the means of mercy, but they have had among them some of the native Baptist preachers, whose ministry, I fear, is ruining more souls than it saves: they baptize multitudes for filthy lucre's sake.

In order to ascertain to what extent they would contribute to procure the ministry of the word, I proposed a subscription. I received names to the amount of 120*l.* It is an extensive tract of country, and awfully needs the glorious Gospel. In a short time, I am persuaded, a station here might support itself.

I am exceedingly desirous to procure a teacher for this part: the young are growing up in awful ignorance of God.

It is my intention, at present, to send one of the most intelligent of the members of the church in this place to visit the different properties, and go from house to house, reading, and talking to them of "the Lamb of God who taketh away the sin of the world."

The expense of maintaining this individual will not be great, while a vast amount of good may be the result. Indeed, I think it is the only agency that will bear on some parts of the people,—the old and infirm especially. May this step bring much glory to God!

#### HAYES SAVANNAH, PARISH OF VERE.

There has been much here, also, to call for thankfulness, and to encourage us in our work. The attendance on Divine service has increased considerably during the past year; and, notwithstanding various kinds of opposition which have been made to our labours and success, is still increasing.

The chapel is regularly filled. Numbers have been induced to attend the worship of God who had never previously crossed the threshold of the sanctuary: others, who have heretofore neglected the great salvation, are apparently having their eyes opened to its great importance.

To the church here two have been added by baptism. One of them, I may observe, until about two years ago, was living in the way of the country, and had not even heard the Gospel once preached. Since she first began to frequent the house of God, I think she has not once absented

herself from any meeting. Within the last twelve months she has been instrumental in bringing from the estate on which she resides about twenty or thirty individuals, who had been perfect strangers to Divine service, although they lived within one mile of the chapel. How much one may accomplish!

You will remember, in my last year's account I referred to George D. Moodie, whom I was about to send to the Mico Institution, Kingston: I am happy to inform you that he has returned again, to aid me in the school, evidently a converted character. This happy change appears to have been effected under the pious efforts of the superintendent of the Institution, Mr. Wallbridge. He conducts the school in a proper and becoming manner.

Peace, harmony, and goodwill have prevailed among the members of the church; and in them we have every reason to rejoice.

In the month of April I commenced two classes, the same as in the other station; one for the old, and the other for those who wish instruction. The former has in attendance 30, and the latter 100. I endeavour to attend the one every Tuesday morning, at 10 A.M., and the other in the evening, conducted the same as the classes at Ebony Grove. Connected with this station many adults and young persons have acquired the art of reading, and purchased copies of the word of life. The adults have been taught reading two nights each week, and on Sabbath-day. Mrs. Reid hears those who can read in the Testament or Bible, and explains what is read.

In the month of September I received two large cases from the British and Foreign Bible Society, filled with copies of the Scriptures, of various sizes. In less than one month one case was sold.

The success attending the day-school has been pleasing and encouraging. The number in regular attendance during the year has been about eighty. Twelve are reading in the Old Testament; writing and ciphering pretty well. Thirty

are reading the New Testament, and beginning to write; the others are in various stages of commencement.

It is certainly cheering to the pious mind to see so many able to peruse the sacred volume, in a district which, some time ago, was indeed in the region and shadow of death.

With the intention of aiding grown-up persons in acquiring knowledge,—reading, writing, and ciphering, a school has been commenced four nights in the week; and although only a few weeks in existence, has a goodly number in attendance.

I have just commenced, at each of the stations, a class, on Sabbath evening, for young persons and children. The object is, to enlarge their acquaintance with revealed truth. The field of usefulness here is very extensive. The population of the parish is somewhere about 8500. Even if all the chapels in the parish were crowded, not more than 3500 could be accommodated. In none of the chapels beside is their service oftener than every other Sabbath. I am very grieved that I am able to do so little for them.

## J A V A.

### EXTRACT OF A LETTER FROM THE REV. G. BRUCKNER.

Mr. Bruckner is still without the pleasure of witnessing those results from his faithful and long-continued labours which he has for many years been looking for. Under date of 29th June, 1839, he writes:—

The Lord has graciously granted me to go on in my work since I last wrote you; viz., to go out to talk to the people around me on their best interests, and give them tracts on the same subject, but with no more apparent success than usual. Oh, what hard work it is for man to raise his mind above the things of time and sense! Hereto more is required than mere human efforts can effect. I wish that people who can doubt of the powerful influence of God's Spirit being necessary to the conversion of depraved man, would go to a heathen nation, and try their own strength in this point. I think they would soon be convinced of their error, and give God the honour; and confess that it is not by our willing and running, but that it is the Lord who must build the house, while the workmen employ their tools and the materials diligently.

A great quantity of tracts have been printed for me by lithography, which answers far better to the native character than printing by types, as the natives can read lithographed books with much more facility than those which are printed by types, which appear always stiff; but printing by lithography is more expensive than the latter mode.

My little sum of money, which I had devoted for tracts, is now entirely expended; but the English Tract Society has been very liberal towards us, by sending us again a supply of paper; and to me publications in Dutch, worth 32l. What I can get for the sale of them they have granted to me to print Javanese tracts with. This grant comes very seasonably.

Last year part of Genesis, an edition of 500 copies, was printed for me in Javanese, which is nearly all circulated by this time, and of which the natives appear to be very fond. I believe, the remainder of the book of Genesis is printing now for me.

The greater part of the people appear not at all prejudiced against our publications, as they receive them most readily. I went yesterday to a village in which I had been about a week before, and had then given some tracts to the people in it. When I came again yesterday, several asked for more tracts, as they had been deprived of the former by their relations in other places. A headman of another village was present, who requested a number of them for his people. I had then to leave them all the small supply I had with me.



## Home Proceedings.

### MEETING IN EXETER-HALL.

IN compliance with the wish expressed by many friends, at the Annual Meeting of the Society, a Special Meeting was convened in Exeter-Hall, on Friday, May 22nd, to meet Mr. Knibb, and to hear from him intelligence of missionary exertions in Jamaica. The large room was much crowded, and hundreds went away, who were unable to gain admittance. The chair was taken by Joseph Sturge, Esq., of Birmingham; and, after the two negro brethren, Henry Beckford and Edward Barrett, had addressed the assembly, Mr. Knibb made a lengthened and powerful speech, describing the present state of affairs in Jamaica, and touching upon a variety of subjects connected with the general question. He was followed by Mr. J. C. Fuller, a member of the Society of Friends, from the United States, who stated some affecting particulars relating to slavery, as now actually existing in that country. A resolution, welcoming Mr. Knibb to his native land, and expressing the conviction entertained by the Meeting of the integrity of the missionaries, and the wisdom of the measures they have adopted, was then moved by the Rev. Dr. Murch, and seconded by the Rev. James Sherman, of Surrey Chapel; after which the Meeting separated. Although the proceedings lasted till ten o'clock, or later, the interest appeared unabated to the end, and the sum of 162*l.* 19*s.* 6*d.* was collected at the doors.

*P.S.—We understand that the proceedings at this Meeting have been published in a separate form.*

### MISSION TO WESTERN AFRICA.

THE friends of the Baptist Mission are fully aware, that ever since the liberation of our fellow-Christians in Jamaica from the iron yoke of slavery, many among them have been most earnestly desirous that efforts should be made, by our Society, to send the Gospel to the land of their fathers. The claims of that part of the world on the compassionate consideration of British Christians are peculiarly strong; and the Committee have anxiously looked forward to the time when it may be permitted to them, as well as to other bodies of their fellow-Christians, to attempt something in that direction. Each of our missionary brethren from Jamaica, now in this country, Mr. Knibb, and Mr. Clarke, of Jericho, have strongly urged this subject; and Providence appears, in various ways, to encourage such an effort. To say nothing of the more general sympathy for the cruel wrongs of Africa, which has been aroused in the public mind by the fearful disclosures made in the recent work of Mr. Buxton, and which, we trust, will issue in practical results gratifying to the friends of humanity and freedom, such facilities have been placed in our hands for commencing a mission in that quarter of the world, as could not, in the judgment of the Committee, have been neglected, without incurring the charge of criminal apathy. From our churches in Jamaica has proceeded not only the voice of beseeching importunity, but several of our negro brethren, though fully aware of the perils to which they would be exposed in venturing to these blood-stained shores, have exclaimed, "Here are we, send us;" while a Christian friend,

who has long been usefully associated with Mr. Knibb in the arduous and self-denying toils of the missionary field, has offered personally to engage in the enterprize, and set forward to explore the field, as soon as arrangements can be made for the purpose. Nor is this all : co-operation may be looked for from the North-American continent. Among that large and increasing class of Baptist churches in the United States who have acted out the spirit of their holy religion by nobly protesting against, and separating themselves altogether from, the abominations of slavery, are to be found men willing to devote themselves to this blessed work ; and we are encouraged to expect that some portion of pecuniary means, also, may thence be furnished for helping it forward.

Influenced by these and similar considerations, and looking up to God for his guidance and blessing, the Committee have determined to make a beginning, and to send forward at least one brother, with a few negro evangelists, as soon as the necessary preparations can be made. In the mean time, they request the prayers of all their friends that a Divine blessing may crown the effort ; and they most earnestly beg, also, that " liberal things " may be devised and executed on this new and pressing occasion.

It will be remembered that this measure has been resolved upon at a time when the usual income of the Society is inadequate to its expenditure,—when there is an existing debt of more than three thousand pounds,—when every part of the field already occupied by our missionaries needs and loudly demands additional labourers ; and when, for one part only, the Island of Jamaica, it is felt indispensable that a reinforcement of ten new missionaries should immediately be provided. The Committee feel persuaded, that could their friends at large be made fully aware of all the circumstances which have led them, in face of these difficulties, to take the resolution now announced, they would cordially approve the determination. It is hoped, therefore, that these enlarged proceedings will be sustained by the exercise of a bounty corresponding to the urgency of the case. The circumstances of individuals and of churches are so various, that we do not presume to suggest any particular mode or amount of contributions ; but the Editor has much pleasure in adding that, in consideration of the enlarged expense to which the funds of the Mission will be subject, our venerable friend, Joseph Gutteridge, Esq., has kindly presented an extra donation of fifty pounds. The well-known friend of the negro, Joseph Sturge, Esq., has promised *one hundred pounds* ; and the much-esteemed Treasurer of the Society has intimated his intention of contributing an equal amount, in addition to his donation presented at the Annual Meeting, besides adding ten guineas per annum to his already liberal subscription. Having obtained permission from our kind friend, we insert his note on the subject, hoping it will operate as a guide and incentive to others.

*Denmark-hill, June 4, 1840.*

My dear Sir,—I feel quite satisfied, by Mr. Knibb's representations, that we are called upon to reinforce our Mission in Jamaica, in order that the chapels which have been erected may be used each Sabbath, and that our excellent missionaries may not sink under the weight of their present labours. And invited, as we are, by the churches in Jamaica, to form a Mission in Western Africa, for which they are willing to make sacrifices greater than those to which any of us will ever be called ; I think we should be unworthy of our trust if we hesitated, not-

withstanding the expenses of the Society not being at present met by its receipts. If we show that there is a great work to be done, and that, confiding in him who has the hearts of all in his hands, we are about to do it, I feel no doubt that we shall be enabled to do greater things than we have ever yet done.

I shall have pleasure in contributing one hundred pounds towards meeting the increased expenditure ; and as it will not be only a temporary but an annual increase, I shall add ten guineas to my annual subscription, making it in future, sixty.

W. B. GURNEY.

Rev. John Dyer.



## NOTICE FROM MR. KNIBB.

THE Rev. William Knibb presents his most affectionate respects to those friends whom he hopes to meet in his projected tour for missionary purposes; and as his stay in England must be very limited, he would esteem it a kindness if they would so arrange the services that he may diffuse the information he wishes to convey as widely as possible.

As the subject of female education, not only in connexion with Jamaica, but with the introduction of the Gospel into Africa, is an object on which his heart, and that of many of his beloved brethren and sisters in Jamaica, is set, it will afford him, and especially the wives of his brethren abroad, unspeakable delight, if they can carry this much-needed work into full operation.

Mr. Knibb has thought, that by the convening of breakfast or tea parties, at the places he may have the happiness to visit, this subject might be brought fully before his female friends; and to any such engagements he will be happy to attend. Several young females, qualified for this important branch of missionary labour, have offered to return with him, should the sympathies of our mothers in Israel be called forth to

this deeply important subject, which he fervently hopes will be the case.

To those kind females who have so efficiently aided the work of education, by sending boxes of useful articles for sale, Mr. Knibb, on his own behalf, and on behalf of his brethren, returns grateful thanks; and it will afford him much pleasure to be the bearer to any of his brethren, or to Mrs. Knibb, of any similar token of the interest which the female friends of Jesus feel in the moral and spiritual advancement of their sex in the islands of the West.

As it will be impossible for Mr. Knibb to see all who feel an interest in the important subjects for which he has visited the land of his fathers, he most affectionately would urge upon those churches to which he will not have personal access, to come forth to the mighty work of sending the Gospel to Africa; and he does fervently hope, that from every Baptist church in the United Kingdom some token of their interest in this important subject, however small, will be sent, ere he again bids adieu to his native shores, which he hopes to be able to do at Christmas.

## DESIGNATION OF MISSIONARIES.

ON Monday, May 18th, Mr. John Parsons was designated as a missionary to India, at the chapel in Sheppard's Barton, Frome, in the presence of a large and respectable audience from the town and neighbourhood. Prayer was offered at the commencement of the service by the Rev. W. Jones, minister of the place. The Rev. Isaac New, of Salisbury, delivered the introductory discourse, from Proverbs xxix. 18, "Where there is no vision, the people perish." The usual questions were proposed by the Rev. C. J. Middleditch, of Frome; after which the Rev. J. S. Bunce, of Devizes, offered the ordination prayer; and the Rev. John Dyer, Secretary of the Society, gave the charge, from 1 Tim. iv. 16.

On Thursday evening, May 21st, a service was held at Dr. Cox's chapel, Mare-street,

Hackney, for the purpose of setting apart for missionary labour in India Mr. W. W. Evans, the Assistant Secretary to the Mission, and Mr. George Small, of Edinburgh. The Rev. Andrew G. Fuller commenced with reading and prayer; the Rev. George Pearce, from Calcutta, gave an interesting account of the field of labour on which the brethren are about to enter; the Rev. John Dyer, after having proposed the usual questions, and received replies from Mr. Small and Mr. Evans, commended them to God in prayer. The Rev. F. A. Cox, D.D., LL.D., delivered an impressive and appropriate charge, from Mark xvi. 15, and Heb. xiii. 5; after which the Rev. William Knibb, from Jamaica, addressed the assembly in reference to missionary operations generally.

## APPOINTMENT OF A MISSIONARY PRINTER TO CEYLON.

IN compliance with the very pressing opportunity of our missionaries in Ceylon, on whose recent labours the Lord has been pleased so re-

markably to smile, the Committee have resolved to send a printing-press and types to that island, under the charge of some pious printer, who may

be qualified, also, to co-operate in the work of the Mission. Providence has directed them to an individual answering this description, in the person of Mr. C. C. Dawson, lately residing at Reading, but a member of the church at St. Alban's, and personally known to our valued

brother, Mr. Harris. Mr. Dawson has been accepted by the Committee, and will embark, Providence permitting, with his wife, on board the first suitable vessel that may offer, for Colombo.

## ON THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

(IN A LETTER TO THE EDITOR.)

My dear Sir,—If there be any peculiarity in the history of the Baptist Mission more remarkable than another, and that deserves to give a name to the whole, it is the trust,—the lively confidence in God, displayed by its founders. In faith it began; through faith all its triumphs have been achieved; and on the faith of its Committee and labourers it is now dependent for its future success. Great things have been done, because great things have been expected. It is emphatically a mission of faith.

In using this expression, it is important that it be explained, in order to show its bearing on the present state of the mission, and on the consequent duty of the church. When Dr. Carey went out to the East many of his friends were against it. His reasons did not produce conviction in their minds, though they all believed that they had convinced him. No very encouraging movements of Providence were on his side; but still he felt it his duty to go; and go he did, relying upon God for guidance and support. He saw the path of duty, he entered it, and left the result in his Father's hand. He went in faith, and his faith was rewarded: its fruits will be fully known only at the disclosures of the day of judgment.

In later times the same spirit has actuated the supporters and friends of the Mission. Eight years ago most of the Baptist chapels of Jamaica were in ruins. Brethren, who knew the state of the population in that island, said, "It is our duty to see that they are rebuilt; and not only rebuilt, but with such additional accommodations as are necessary to meet the wants of the people." Feeling it thus their duty, steps were taken to do it; and, in spite of difficulties, by God's grace it was done.

After an interval of five or six years, our lamented brother Pearce visited this country; and made communications which went to prove it our duty to reinforce our Eastern Mission. Funds were wanting, of course; and, as in every other case, duty brought it difficulties, and called again for faith to conquer them. He proved it, however, our duty; steps were taken to do it; and, by God's grace, and in spite of difficulties, it was done.

Our brother Knibb has again visited us; and has made statements that go to prove it our duty to strengthen our West Indian Mission, and to

send the Gospel to Africa. He has proved it our duty—the whole Christian world would cry "Shame!" if we denied it: steps are now taken to do it; and, by God's grace, and in spite of difficulties, I doubt not it will be done.

Now, in all these cases there has been but one rule—one principle of action, controlling both the Committee of the Mission and their representatives abroad. They have said, "Tell us God's will; let us learn our duty, whether revealed in the page of the Bible or in the page of Providence, and however hard it be, we will seek, in God's strength, to do it;" and it ever has been done. Neither money, nor men, nor openings of Providence have been withheld: God has honoured their faith and blessed them. Long may they continue to exercise this spirit; and long may God continue to favour them with its delightful results!

Now, allow me to apply this rule and these facts to a consideration of the present state of the Mission, and of the duty of Christians; and these two things I undertake to prove:—

1. That a large permanent increase to the income of the Mission is a duty we owe to the world, to the church, and to God; and,
2. That this increase may be attained, if, only, there be on our side exertion—systematic and continuous exertion, and prayer.

First, then, I say, that a large permanent accession of income is due to the world, to the church, and to God. To meet the probable expenses of the Mission for 1841-2—expenses it is our duty to pay,—expenses, not a farthing of which, so far as they are usefully incurred, any Christian would dare to curtail,—to meet these there must be a permanent increase of from 6000*l.* to 10,000*l.* a year. God is saying now to the Committee and to the church, as plainly as ever he spoke, "It is your duty to raise it." We owe it to our missionary brethren who have gone to the East, and who are looking to us for support. Why send them, if we never intended to maintain them? We owe it to Divine Providence, who has opened in the West Indies and in Africa, and in the East too, many an "effectual door," and has graciously condescended to ask our help. We owe it to the Spirit of all grace, who has, during the past year, rewarded *every third pound given with a soul saved*,—to say nothing of the means of salvation, the ele-



ments of civilization and happiness which the circulation of 40,000 volumes of Scriptures have diffused for ages to come. They all cry, "It is your duty to raise it," assuring us that if we neglect that duty, stations must be abandoned, and missionaries recalled—stations and missionaries that God has blessed and is blessing. We dare not abandon them—we dare not recall them; and therefore, I repeat it, it must be raised.

Those, doubtless, are strong statements; but they are not stronger than the facts justify. The Society is now labouring under heavy incumbrances, which are likely to be permanent, unless something be done:—there is one fact. There is the certainty of a permanent increase of expenditure in the support of the ten or

twelve additional missionaries who have lately gone to the East:—there is a second fact. There is, besides, the probability of an increase of expenditure, for some time at least, in the West Indies and in Africa,—a probability that will assuredly become a certainty, if God still favour us:—there is a third fact. All these are facts or Providence. God has ordered them—we cannot dispute or change them; and I, for one, thank God that they are as they are: not one would I wish otherwise than as it is; and they all speak loudly and plainly, "It must be raised—it is your duty to raise it."

But, secondly, can it be done, and how? This question I purpose discussing in a second letter; and remain, Yours in Christ, J. A.

## HOME ARRANGEMENTS FOR JULY.

## DEPUTATIONS.

DEPUTATIONS.				
		Rev. E. Carey.	Rev. W. Knibb.†	
1	W	Wokingham.	Wokingham.	
2	Th	Newbury.	Newbury.	
3	F		Wantage.	
4	S			
		Rev. J. Clarke.		
5	S	Bury.	Ipswich.	
6	M	Bury.	Bury.	
7	Tu	Diss.	Diss.	
8	W	Ipswich.	Ipswich.	
9	Th		Beccles.	
10	F		Norwich.	
11	S		Do.	
		Mr. Carey. Rev. C. M. Birrell. Rev. J. Watts.		
12	S	{ Penpoll. { Falmouth. { St. Austle.	Do.	
		{ Truro. { Flushing. { Grampond.		
			{ Padstow.	
13	M	St. Austle.	Do.	
14	Tu	Truro.	Do.	
15	W	Falmouth.	Northampton.	
16	Th	Redruth.	Leicester	
17	F	Chacewater.	Do.	
18	S			
		Mr. Finch.	Rev. J. Angus, M.A.	
19	S	Helston. { Penzance. { Redruth.	Birmingham, &c. Birmingham, &c.	
		{ Newlyn. { Chacewater.		
20	M	Penzance.	Do.	
21	Tu	Helston.	Do.	
22	W		Do.	
23	Th		Do.	
24	F		Do.	
25	S			
		Rev. W. Knibb and Rev. T. Winter.		
26	S	Plymouth, &c.*	Astwood, Astwood, Blockley, &c.	
27	M	Do.	Bromsgrove.	
28	Tu	Do.	Stratford.	
29	W		Astwood.	
30	Th		Evesham.	
31	F	Worcestershire.	Blockley.	

\* With Mr. E. Barrett, who will also join Mr. Carey at some of the above places.

† Mr. Edward Barrett, Mr. Knibb's deacon, will accompany him at most of the places he visits.





	£	s.	d.
Collected by			
Miss Burls .....	2	19	9
Mr. B. Butterworth...	1	10	0
Miss Crossman.....	0	10	7
Miss Evans .....	0	15	11
Miss Fleetwood .....	2	16	11
Job Heath, jun.....	1	7	6
Mrs. Keighley .....	3	4	6
Miss Thomas.....	0	19	0
Miss Wilson .....	2	18	5
Miss Woodbine.....	3	8	0
Edward Beddome.....	0	15	0
J. W. Brown.....	1	17	6
Girls in Sunday-school	0	11	4
Missionary-box .....	3	11	1
Maze Pond Association, by Mrs. Heigh- ton..... F. E.	15	15	0
	54	10	6
Regent-street Sunday- school .....	0	6	2
Trinity Chapel Auxiliary	17	12	0
Walworth Female Asso- ciation, by Mrs. W. H. Watson .....	30	0	0
Fetter-lane, by Mrs. Elvey	6	7	0
Kensington Gravel Pits	16	5	6
Keppel-street Ladies' Auxiliary .....	1	13	4
John-street Auxiliary, by W. Cozens, Esq. ....	100	0	0
Northampton-street. Collected at Missionary Prayer-meeting .....	1	6	6
Collected by Mrs. Hewett .....	1	4	6
Rev. J. Hewett .....	0	10	0
	3	1	0
Highgate, by Mrs. Hop- kins.....	4	4	10
Little Alie-street Sun- day-school .....	2	3	0
Bow Auxiliary. Collected by			
Mrs. Church .....	2	7	6
Miss Maywood .....	6	16	6
Miss Garrett .....	1	11	0
Miss Morris .....	3	0	0
Miss Smith .....	1	2	10
Miss Saunders .....	0	6	0
A. Parnell .....	3	4	6
Annual Meeting .....	5	0	5
Missionary-box .....	0	6	6
Subscriptions:—			
Mrs. Norton .....	1	1	0
Miss Steadman.....	0	5	0
	25	1	3
Stepney Branch Auxiliary, Collected by			
Mr. S. Murch.....	10	12	8
Bedfordshire.			
Sharnbrook .....	5	10	0

	£	s.	d.
<i>Buckinghamshire.</i>			
Aston Clinton:—			
Weekly subscriptions, by Miss Ginger.....	1	15	0
Ditto, Mrs. Fountain	1	0	0
Collection .....	1	2	6
	3	17	6
Chesham:—			
Subscriptions:—			
Buttfield, Mr. ....	0	10	6
Garrett, Mr. W. ....	1	0	0
Hight, Mrs. ....	1	0	0
Payne, Rev. W. ....	0	10	0
Pope, Mr. ....	1	0	0
Tomlin, Rev. W. ....	1	1	0
Female servant, de- ceased.....	2	0	0
A friend .....	0	10	0
Collected by			
A friend .....	8	19	9
Mr. J. Elliott.....	1	9	3
Mr. G. Towers .....	5	17	0
Miss R. Fox .....	1	15	0
	25	12	0
Datchet:—			
By Mrs. Newman.....	2	0	0
Great Missenden:—			
By Rev. H. H. Dobney	10	0	0
Prince's Risborough ..	3	2	7

	25	12	0
<i>Cambridgeshire.</i>			
Cambridge:—			
Ladies, by Mrs. Roff, F.E.	18	12	6
<i>Devonshire.</i>			
Exeter:—			
Subscriptions, by Mr. Commin .....	18	12	9
Coll. by Rev. J. Offord	4	10	0
	23	2	9
Torrington:—			
Friends, by Mr. Vesey	2	12	0

	23	2	9
<i>Dorsetshire.</i>			
Lyme:—			
Subscriptions, by Rev. E. Carey.....	5	8	10
Mr. D. Dunster.....	1	1	0
	6	9	10
Weymouth:—			
Cards by			
Mrs. Evans .....	1	19	5½
Mrs. Lizard .....	1	15	3½
Mrs. Davis .....	1	6	8
Mrs. Wyatt .....	1	0	6
Miss Robens .....	1	7	10
Mrs. Arberry .....	0	18	6
Mrs. Beddome .....	0	17	6
Ditto.....(sub.)	0	19	0
Juvenile Auxiliary, by Miss E. Read ..	2	11	3
G. Wilsford, Esq. ....	1	1	0
G. C. Wilsford, Esq. .	1	1	0
Mr. Pargitter .....	1	1	0
Mr. Brinsley.....	0	10	0
Mr. Rolls .....	0	10	0
Fancy articles, by Miss Arberry .....	0	10	0

	£	s.	d.
Collection .....	29	0	0
Sums under 10s. ....	0	14	0
	46	14	0

<i>Essex.</i>			
Harlington:—			
By Rev. J. George. Moiety of collection, books, and boxes...	4	5	3
Young gentlemen at Mr. Webster's school, for Entally.....	2	4	8
Miss Hunt, Harmonds- worth .....	0	6	0
	6	15	11

Harlow:—			
By Rev. T. Finch. Collection .....	11	4	9
Ladies' Auxiliary, by Mrs. Finch.....	24	4	7
	35	9	4

Potter-street:—			
Rev. J. Gipses. Collection .....	4	0	0

Sawbridgeworth:—			
Collection .....	2	0	0
Rev. J. Stuart.....	1	1	0
	3	1	0

Bishop's Stortford:—			
Rev. B. Hodgkins. Collection .....	6	9	6
Missionary box.....	0	15	0
	7	4	6

Loughton.—			
Rev. S. Brawn. Chapel Miss. box .....	1	13	10
Miss Brawn's ditto ...	0	11	1
Mr. G. Gould's ditto...	0	7	0
	2	11	11

Stansted.....	2	18	0
Earl's Colne.....	2	6	6

Waltham Abbey:—			
Vestry Miss. box .....	0	15	7
Miss Hardy's ditto, Enfield Wash.....	1	1	8
Mr. Pugh's ditto .....	0	5	0
Mr. Richardson's ditto	0	4	0
Ditto.....(sub.)	1	1	0
Collected by			
Master J. Richardson	5	0	9
Mrs. J. Brackett .....	1	5	0
Miss B. Pugh .....	1	10	6
Miss E. Streeter .....	0	16	0
Collection .....	5	10	10
	17	10	4

<i>Gloucestershire.</i>			
Fairford:—			
Collected by Miss Betterton.....	2	0	0

<i>Herefordshire.</i>			
Ross:—			
Mr. T. S. Smith .....	0	10	0

	£	s.	d.		£	s.	d.		£	s.	d.
<i>Hertfordshire.</i>				Goss, Miss.....	0	10	0	Sears, Mrs.....	0	10	0
Mill End.....	8	6	7	Haws, Mr.....	0	10	0	Shaw, Mr.....	0	10	0
<i>Watford:—</i>				Haws, Miss.....	0	10	0	Shepherd, Mrs.....	0	10	0
Collection.....	24	4	0	Hull, Rev. E.....	0	10	0	Smith, Mrs.....	2	2	0
Adcock, Misses.....	0	10	0	Hull, Mrs.....	0	10	0	Smith, Miss E. J.....	0	10	6
Aldwin, Mrs. W.....	0	10	6	Hilton, Mr. & family	1	12	0	Smith, Mrs.....	0	10	0
Aldwin, Miss.....	0	10	0	Hind, Mr.....	0	10	0	Wilkins, J. and H. ...	0	10	0
Berner, Mrs.....	0	10	0	King, Miss.....	1	4	0	Smaller sums.....	23	12	8
Brunt, Mr.....	0	10	0	Moore, Mrs.....	0	10	0	Missionary boxes....	3	3	10
Brush, Mrs.....	0	10	0	Pilkin, Miss.....	0	10	0	Donation.....	0	10	0
Chater, Mr.....	0	10	0	Reed, Mr.....	0	10	0				
Cecil, Mrs.....	0	10	0	Rogers, Mrs. J.....	0	10	0		92	17	4
Dale, Miss.....	0	10	0	Rodwell, Mr.....	0	10	0	<i>Huntingdonshire.</i>			
Freeman, Mrs.....	0	10	0	Salter, Mr.....	5	5	0	<i>Stilton:—</i>			
Friend..... (don.)	10	10	0	Salter, Mr. S.....	2	2	0	Collected by			
Garey, Mrs. S.....	0	10	0	Salter, Mr. S., jun. ...	2	2	0	Miss Broad.....	2	2	2
				Salter, Mrs. S., jun....	1	1	0				
				Salter, Miss.....	1	1	0				

N.B. The collection at the Annual Meeting in Exeter-Hall included two donations, as under, which should have been acknowledged separately:—

William Gillman, Esq. ....	£10	10	0
J. G. Hatchard, Esq. ....	10	10	0

### ERRATA IN THE HERALD FOR MAY.

For " <i>Leicestershire</i> , Sway, &c." read " <i>Hampshire</i> ."	
Sway, Baptist church ...	5 0 0
Baulieu:—	
Rev. W. Mursell .....	2 0 0
	7 0 0"

In acknowledgment of Donations for Savanna-la-Mar,	
For " <i>Suffolk</i> , by Rev. J. Sprigg, M.A. 1 5 6," read " <i>Stoke Ash</i> , Rev. J. Dallison.....	1 5 6
Walsham-le-Willows:—	
Collection .....	1 16 2
	3 1 8"

\*.\* Contributions from various quarters have been received, the acknowledgment of which is unavoidably deferred for want of room. They will appear in the next Number of the HERALD.

### NOTICE TO CORRESPONDENTS.

Our country friends, who send letters to Fen-court on the subject of Deputations and Missionary journeys, are requested to address them to the Rev. Joseph Angus.

Subscribers to the Bath Society for Aged Ministers will have the kindness to transmit their subscriptions direct to the Secretary, Mr. Edward Tucker, Bridge-street, Bath; as the new rate of postage has rendered it unnecessary to continue the former plan. The subscription lately received at Fen-court from Mr. Orchard, Steventon, was forwarded at once to Bath, with a request that the Secretary would forward a receipt direct to Steventon.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Diekie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U.S., by W. Colgate, Esq.



# IRISH CHRONICLE.

JULY, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

On Wednesday evening, June 17, Rev. Frederick Trestrail was publicly designated to the work of Missionary in Ireland (Cork being his principal station), at the commodious Chapel, Meeting House Alley, Portsea. Prayers were offered on his behalf by the brethren Morris, Shoveller, Room, and Cozens (Independent). Our kind friend, Rev. J. E. Good, of Gosport, proposed questions to Mr. Trestrail, which elicited a very interesting account of his reasons for making Ireland the scene of his labours in the gospel, and the principles, views, and objects, with which he enters upon this new department of work. Mr. Green, Secretary of the Society, addressed his friend, Mr. T.—his son indeed in the gospel—a few appropriate observations in the form of a charge. Brethren Tilly, Cakehead, Clay, Burton, Neave, engaged in other parts of the interesting service. Brother Trestrail, we are happy to say, leaves a united and prosperous church at Newport, among whom he has been greatly useful, but who, nevertheless, concur in this important step, in the hope that their beloved pastor may be made a blessing yet more extensively, in promoting the cause of the Redeemer. And it is still further gratifying to him and to the Committee, that he goes enjoying the warm affection and sustained by the earnest prayers of a large circle of ministers and Christian friends of every name in the vicinity in which he has resided. He enters upon his labours in Cork at the beginning of August.

THE following are extracts from a few of the recent journals of the readers employed by the Society.

From Mr. MATEER :—

"As regards my efforts for the past month, they have been made over a considerable tract of dark and cruel country, walking a great deal with manifold inconveniences. The plan I prescribed for the advancement of the truth was threefold;—by daily reading and expounding the word, and praying in families,—by lecturing when I could collect a few to attend,—and by collecting the children of a locality where an adult congregation could not be acquired, to read and hear divine truth explained, and to have scripture lessons for me at my return: the first division of labour embraces frequently days together as I go through districts, where the people say nobody cares so much for their souls as to visit them. My visits to such are, thank God, acceptable, and I hope profitable. To have access to the Roman Catholics in this manner, requires me to travel very far, as none in this vicinity would receive me, but I often meet them on the roads and in the fields, and

they hear with gladness, and press my hand at departing, praying God to prosper me. I find when I have visited several parishes, read the word, and prayed in their families, unequivocal signs of improvement, evidenced by a growing knowledge of Divine truth, and love and prayers for this Society, when for religious information, the Protestants were indiscriminate from the Roman Catholics. I disappoint their curiosity when inquiring about "the signs of the times," making known the things of eternal importance, which I say is my only business. I also have circulated some tracts where I have visited, and have agreeably found that the whole of my efforts for their benefit have produced a concern for their souls, so that many tell me their home is now a house of prayer, and that they regularly read God's word in their families; these and innumerable other happy opportunities I enjoy from time to time of exerting my poor energies for the glory of God, would encourage me to "go on." In the different places I lecture, I visit and pray with every family, stating the objects of our Society, &c., and nothing retards my success in this department of exertion apparently, but that I can-



not go to the neighbouring towns where Protestants reside, to make our blessed principles known. Many have changed their sentiments regarding us, for the better. The parochial clergy vigorously exert themselves to stop my preaching—they have crushed a few openings of usefulness in their infancy, where the people gladly received me, and were sorry when the individual was prohibited giving his place to hold a lecture in. Nor do they fill the places themselves, from which they dislodge others. In Clare the congregation is pretty good—the people see the liberality and goodness of the Baptist Society, in supporting a school and missionaries in their neighbourhood: were we able to get a place to preach as often as I wish in Clare, our members then would increase I think, and general good might be done to that town and its vicinity. I have formed little Sabbath schools in places, visiting them as often as possible, and great good I trust will result to the rising generation from such efforts. The people themselves now see their *real friends*, and nothing but the interference of those in power would prevent many from identifying themselves in church communion with your Society. I regularly inspect the Clonshanny School, and also the Tullamore School, and have introduced to the masters the best mode of advancing the progress of the children—there is a great improvement in the former school.

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From JOHN HART:—

On my visit in the west I read for a poor sickly man, who seemed to swallow every word I read. "Such beautiful words," said he, "I never heard, or so much about Christ since I heard many years ago, a gentleman from Limerick, one Mr. Thomas, say the same words. Ah, (said he) it would soften the heart of a stone all that that man would tell about Christ; he gave my son a book, that told every thing about Christ. I took great pleasure in hearing it read, but alas, my son is dead, and I have no one to read it for me now." He went to his box, and brought me the book, saying, here it is. I opened it, and found it was an English Testament. I told him that that was God's word, the same that I read for him, and that he ought to be careful of it, and to get it read often. I also read the parable of the man who hid his talent.

"I have met with opposition in three houses in this neighbourhood, when I went to read the people turned me out, and would not hear me, alleging that the priest in their confession charged them not to listen to me any more, or if I went in to any of them, *they ought to throw the fire in my face.*

From PATT BRENNAN:—

"Last Lord's day I visited a Roman Catholic family about a mile from this town; I was gladly received by them; I read several chapters both in the Old and New Testament, endeavouring to direct their attention to the Lamb of God that taketh away the sin of the world. When I was going, the woman of the house said, "Mr. Brennan, will you not pray with us?" "I am glad to be asked," said I. So we went to our knees, and I prayed with them in Irish. When we got off our knees, the man of the house said, "I thank God that we did not let you go until you prayed, for my soul is refreshed within me, and I hope you will come to visit us once a week, and I promise you if the priest was to call me out in the chapel, that both myself and family will hear you. This man came to my house the day following, and stopped with me several hours, hearing me read, and conversing with him from the word of God. This may show you if the poor Roman Catholics were allowed by their priests to think for themselves, they would hear and receive the word of God."

"This month I have visited about forty families, read the word of God in their hearing, and endeavoured to call their attention to the salvation of Jesus; I prayed in every place that I found the people disposed to join in prayer. I spent a part of my time in the county of Sligo and Leitrim, where I found the people very much inclined to hear the word of life, and to inquire after the way of salvation. On the 21st instant, I was out among the people, and in one of the houses that I visited I met with a man of the name of O——, that was employed by our society as a school-master about twenty-two years ago. He had an Irish Testament, which he was reading to the people. I am going about, said he, and striving to do all the good I can in reading the Irish Testament for the people, and may the Lord bless the Baptist Society. It was a happy day for me the day I was employed by them, for I might have remained in ignorance if they had not put the word of God into my hand.

I am happy to be able to say that the Lord has been pleased to add one more to our church—an amiable young woman, well able to communicate the truth that she believes to others, so that we have reason to hope that she will prove a blessing in the circle in which she moves."

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From G. MOORE:—

"On the 13th instant I went out towards Foxford, where I visited two Roman Catholic families; after I read and talked a good deal for them, the first I visited, the man said, that what I told them was evi-



dently true; he said also that he wished I would often go to instruct both himself and his family in divine things. The other man wished to know where I lodged, that he might visit me, lest I should neglect going to see him. I gave each of them a tract, and I expect, God willing, to visit them shortly.

"On the 22nd instant I visited a cartwright's workshop, where there were five Roman Catholics, and one Protestant; and as I had been so respectfully heard on a former occasion, I felt encouraged to explain to them the whole scheme of man's redemption by Christ, I endeavoured to solve some questions which they asked me in the most simple and unoffending manner, they all seemed to be satisfied with what I said, and thankfully accepted some tracts from me. The master invited me to visit both himself and his men very frequently.

"On the 27th instant I entered a blacksmith's forge, where I saw some people assembled; after a short conversation, by way of introduction, I proceeded to preach unto them Jesus, they all listened to me for nearly an hour, with as much composure and attention as I could expect from a Protestant assembly. They were six Roman Catholics. These poor people, though eager to hear the word in such an obscure place, where they could not be seen, would hardly be prevailed upon to visit a Protestant place of worship, lest the priest should denounce them accursed, or their neighbours scorn and persecute them.

I have visited both the Peace and Revenue Police barracks, and I have been kindly received at both places, some of the men paid great attention, and invited me to visit them often."

From THOMAS COOKE:—

"Visited the house of P. K., a Roman Catholic, who some time ago was so prejudiced, that if he happened to come in where persons would be reading the Scriptures, or praying, he would suppose they were mad. I have seen him mock at the preaching of the gospel some years ago, which he says he cannot now remember but with the deepest regret. On this occasion I read and explained the third chapter of Romans, while he listened with marked attention, and now and then asked some very interesting questions arising from the remarks I made. This is one case out of many where I can perceive that the most profound ignorance and deepest prejudice are evidently giving way to the light of divine truth.

This day I had a lengthened and interesting conversation, with a Roman Catholic man, named R—. This man a few years ago contended earnestly with me for the popish doctrine of human merit, while now he freely admits that his whole salva-

tion depends upon the atonement of Jesus Christ, and that he finds that there is no other means of a sinner's acceptance with God. He seems to be inquiring in good earnest after the things that belong to his everlasting peace, and I trust the Lord by the teaching of his holy Spirit, will lead him in the way of all truth. I could state many other facts like the above."

From A. JOHNSTON:—

"God has blessed my humble labours to the bringing to the knowledge of the truth as it is in Jesus. One individual of the name of James Armstrong,—when I wrote my last letter to you, he was giving daily evidence that he was ignorant of Him who is the way, the truth, and the life, and who is the only way to the Father, but now it may be said of him that sat in darkness, light is sprung up. When I first talked to this man respecting the way of a sinner's acceptance with God, he told me that if he did not earn salvation, he could not expect it, and opposed every idea of a free salvation. I read for him the third chapter of the epistle to the Romans, showing him that there is none righteous, no, not one; also third chapter of Galatians, showing that by the deeds of the law there shall be no flesh justified, and it appears that the word was brought with power to his mind; he laid down his weapons of warfare, and since has been a diligent searcher of the Scriptures. He seems to be like a new-born babe, desiring to be fed with the sincere milk of the word that he may grow thereby; he is giving daily evidence that he is a branch ingrafted into the true vine by the all-powerful hand of the great husbandman of the church. Our prayer meetings are greatly increased. I have sometimes to address fifty or sixty persons,—we are going on well, the Lord is blessing us daily and crowning the Society's labour with an abundant success.

Under date April 3, Mr. BERRY writes to the Secretary:—

My dear Sir,—I cannot find words to express the gratitude I feel. Will you accept my warmest acknowledgments, and will you have the goodness to return to the excellent lady the thanks of my heart. My prayers at a throne of grace will be presented on her behalf, and not only mine, but the six readers (whom she supports), and the fruits of their labours will also hold her in everlasting remembrance. I am glad Brother Hardcastle will assist me in the examination and selection, for I feel such a sense of the goodness of the Lord, in disposing the good lady to expend so much of her money in this district, that with great diffidence (lest one shilling should be unwisely appropriated) I would select the men myself. However I hope that upon examination

those whom I have selected will be approved by Mr. Hardcastle, and should I have the pleasure of seeing you in this country in June, I trust you will also approve. I will, I hope, have holy men, judicious, faithful, and conciliating, around me, men that will hold up my own hands, and be the means of winning many souls to the Lord Jesus, but what shall I say for the

Commentaries? I am overwhelmed for so much goodness. I lay all before the Lord, and entreat him to bless eternally all the good people of England—to raise up other ladies and other gentlemen—nursing fathers and nursing mothers to sympathise with and supply the wants and meliorate the condition of Ireland.

*Receipts to the end of May, 1840.*

Camberwell Juvenile Association by	
E. W. M.....	3 13 10
Swanburne, by Mr. Simons.....	0 5 0
Keppel-street Auxiliary, by Mr. Marshall	3 1 1
Alie-street, by Rev. P. Dickerson .....	3 12 6
A Suffolk Farmer, by Rev. J. Sprigg, A.M.	3 0 0
An old Friend.....	22 10 0
Rev. I. Stewart, Sawbridgeworth (sub.)	1 1 0
John-street auxiliary, by Mr. Cozens....	20 0 0
Luton Collection, by Rev. H. Burgess...	8 0 0
Devonshire-square auxiliary.....	2 3 6
Irthlingborough coll. by Rev. I. Trimming	2 3 6
Milton, Northampton, by Miss E. R. Dent	1 13 0
Mr. Morris, Clapham (sub.).....	1 0 0

By Rev. S. Davis—

Scarborough—	
Mr. Wheldon.....	0 10 0
Mr. W. Smith.....	1 0 0
Mr. W. Rowntree.....	0 10 0
Mr. J. Stickney.....	1 0 0
Mrs. Fox.....	0 5 0
Mr. J. Rowntree.....	1 0 0
Mr. Christopher Hill .....	1 1 0
Miss Ann Tindall.....	1 0 0
Mr. Robert Tindall.....	1 0 0
Mr. Joseph Tindall.....	1 0 0
Mrs. Taylor.....	0 10 0
Mr. G. H. West.....	0 10 0
Mr. W. Bottomley.....	0 10 0
Mr. H. Fowler.....	0 5 0
Messrs. Ainsworth.....	0 2 6
Mr. Francis Hill.....	0 5 0
Mr. Barry.....	0 10 0
Priestman and Son .....	1 0 0
Collection at Rev. B. Evans's	2 13 6
	14 12 0

Bradlington—

Mr. George Baron.....	1 0 0
Mrs. Beilby.....	0 5 0
Mrs. Johnson.....	0 2 6
Mrs. Miles.....	0 2 6
Mr. S. Coverley.....	0 10 0
Mr. F. Coverley.....	0 5 0
Mrs. Garton.....	0 2 6
Mr. Sellon.....	0 5 0
Mr. Forth.....	0 5 0
Two Friends.....	0 1 6
	2 19 0

Louth—

Mr. Isaac Smith.....	1 0 0
Friends.....	1 10 0
Mr. W. Ashton.....	0 10 0
Mr. Jos. Larder.....	0 10 6
Mr. F. Riggall.....	1 0 0
Mr. Kemp.....	0 10 0
	5 0 6

Beverley—

Friends at Rev. R. Johnston's.	0 17 8
Mr. Atkinson.....	1 1 0
Mr. Lockwood.....	0 5 0
Mr. J. Shepherd.....	0 2 6
Mrs. Jameson, sen.....	0 2 6
Mr. R. Jameson.....	0 2 6
Mr. John Johnson.....	0 2 6
Miss Lee.....	0 2 6
	2 16 2

Hall—	
Mr. George Greenwood.....	1 0 0
Mrs. Green.....	1 0 0
Mr. Priest.....	0 5 0
Mr. Rhodes.....	0 5 0
Mr. W. Gibson.....	1 0 0
Mr. Purdon.....	0 5 0
Mr. Tinkler.....	0 5 0
Mr. Harker.....	0 2 6
Mr. Healey.....	0 2 6
Mr. Sykes.....	0 10 6
Mr. Barnby.....	0 7 0
Mr. Aston.....	0 5 0
Mrs. Goldsmith.....	0 5 0
Mr. W. Goldsmith, jun.....	0 5 0
Collection at George-street, Rev.	
C. Daniells.....	6 2 2
Do. Salthouse-lane, Rev. D.	
Thompson's.....	3 0 0
Mr. Gresham.....	0 15 0
Rev. C. Daniell.....	0 5 0
Mr. Raynor.....	0 5 0
Mr. Lowthorp.....	1 0 0
Mr. Henwood.....	0 10 0
Mr. L. West (schools).....	0 10 0
A Friend.....	0 5 0
Mr. Rutherford.....	0 5 0
Mr. Priestman.....	0 10 0
Mr. Thornton.....	0 5 0
Mr. Rigg.....	0 2 6
J. and J. H. Hill.....	1 0 0
Miss Richmond.....	0 5 0
Mr. Irving, sen.....	0 5 0
Mr. Hyde.....	1 0 0
A Servant.....	0 2 6
J. C.....	0 2 6
	28 4 8

Driffield—

Mr. White.....	0 5 0
Mr. Tindall.....	0 2 6
Miss Wheldon.....	0 5 0
Mr. Baron.....	0 5 0
Mr. Dandy.....	0 2 6
Mr. Belsher.....	0 3 6
Mr. Dundas.....	0 2 0
Mr. G. Lofthouse.....	0 2 6
Mr. Grassam.....	0 2 0
Mr. Robinson.....	0 2 6
Friends.....	0 4 0
	1 16 6

Lincoln—

Collection at Rev. J. Craps ..	4 6 0
Rev. J. Craps.....	0 10 0
Miss Hickson.....	1 0 0
Miss S. Hickson.....	1 0 0
Mr. Penney.....	1 0 0
	7 16 0

Boston—

Friends at Rev. T. H. Morgan's	0 15 5
Rev. T. H. Morgan.....	0 5 0
Friends at Rev. T. W. Mathews	0 12 8
Mr. F. Man.....	1 0 0
Rev. J. Bissell.....	0 10 0
	3 3 1

Shrewsbury—

By Rev. M. Kent.....	8 0 0
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